



BHAGAVAD GITA

BASHYA

CHAPTER 10

Vibhuti Yoga

(Divine Glories)

42 Verses

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CHAPTER - 10

Introduction :

- What has gone by in Chapter 7 + 9?
- What will come in Chapter 10?
- Chapter 7 + 9 : Nature of Bagawan revealed.
- Chapter 7 : Verse 8, 9, 10, 11 - Para / Apra Prakirti

Chapter 7 – Verse 8 :

Sanskrit Vocal

रसोऽहमप्सु कौन्तेय प्रभास्मि शशिसूर्ययोः ।
प्रणवः सर्ववेदेषु शब्दः खे पौरुषं नृषु ॥ ७.८ ॥

Meaning

I am the sapidity in water, O son of Kunti, I am the light in the moon and the sun ; I am the syllable OM in all the Vedas, sound in ether, and virility in men.

Chapter 7 – Verse 9 :

Sanskrit Vocal

पुण्यो गन्धः पृथिव्यां च तेजश्चास्मि विभावसौ ।
जीवनं सर्वभूतेषु तपश्चास्मि तपस्विषु ॥ ७.९ ॥

Meaning

I am the sweet fragrance in earth and the brilliance in the fire, the life in all beings, and I am austerity in the austere.

Chapter 7 – Verse 10 :

Sanskrit Vocal

बीजं मां सर्वभूतानां विद्धि पार्थ सनातनम् ।
बुद्धिर्बुद्धिमतामस्मि तेजस्तेजस्विनामहम् ॥ ७.१० ॥

Meaning

Know Me, O Partha, as the eternal seed of all beings ; I am the intelligence of the intelligence ; the splendour of the splendid (things and beings), am I.

Chapter 7 – Verse 11 :

Sanskrit Vocal

बलं बलवतां चाहं कामरागविवर्जितम्।
धर्माविरुद्धो भूतेषु कामोऽस्मि भरतर्षभ ॥ ७.११ ॥

Meaning

Of the strong, I am the strength – devoid of desire and attachment, and in (all) beings, I am the desire – unopposed to Dharma, O best among the Bharatas.

Chapter 9 : Verse 16, 17, 18, 19

Chapter 9 – Verse 16 :

Sanskrit Vocal

अहं क्रतुरहं यज्ञः स्वधाहमहमौषधम्।
मन्त्रोऽहमहमेवाज्यमहमग्निरहं हुतम् ॥ ९.१६ ॥

Meaning

I am the Kratu ; I am the sacrifice ; I am the offering (food) to ancestors (Pitr-s) ; I am the medicinal herb, and all plants ; I am the Mantra ; I am also the clarified butter ; I am the fire ; I am the oblation.

Chapter 9 – Verse 17 :

Sanskrit Vocal

पिताहमस्य जगतो माता धाता पितामहः।
वेद्यं पवित्रमोङ्कार ऋक्साम यजुरेव च ॥ ९.१७ ॥

Meaning

I am the father of this world, the mother, the sustainer and the grandsire ; the (one) thing to be known, the purifier, (the syllable) Om, and also the Rk, the Sama and the Yajuh also.

Chapter 9 – Verse 18 :

Sanskrit Vocal

गतिर्भर्ता प्रभुः साक्षी निवासः शरणं सुहृत्।
प्रभवः प्रलयः स्थानं निधानं बीजमव्ययम् ॥ ९.१८ ॥

Meaning

I am the Goal, the Supporter, the Lord, the Witness, the Abode, the Shelter, the Friend, the Origin, the Dissolution, the Foundation, the Treasure-house and the Seed Imperishable.

Chapter 9 – Verse 19 :

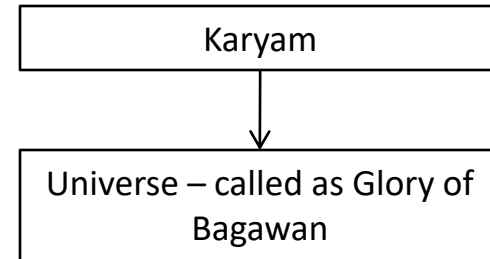
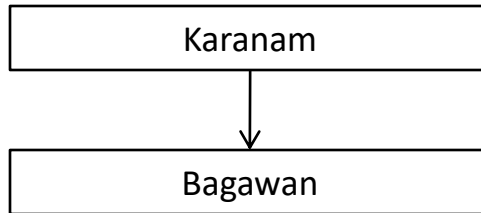
Sanskrit Vocal

तपाम्यहमहं वर्षं निगृह्णाम्युत्सृजामि च।
अमृतं चैव मृत्युश्च सदसच्चाहमर्जुन ॥ ९.१९ ॥

Meaning

(As Sun) I give heat ; I withhold and send forth the rain ; I am, O! Arjuna, Immortality and also death, both Existence and Non-existence.

- Saguna + Nirguna Svarupam as Jagat Karanam.
- When Karana Tatvam becomes Karya prapancha, entire Karya prapancha becomes glory of Lord.



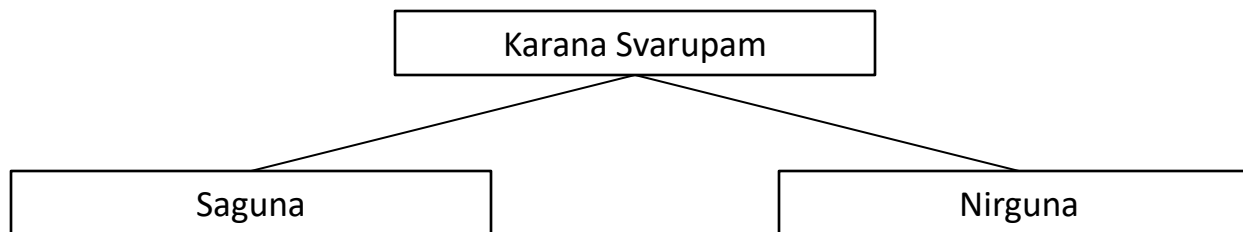
- Bagawan is creation = Bagawans Glory.
- Vibhuti Yoga in 8 verses before being expanded in Chapter 10.

Chapter 7 + 9 : Vibhuti Seed Verses.

Chapter 10 : Vibhuti Tree Verses

What is Purpose of enumeration?

- For Upasana – Pratikam = Symbol for realisation of Lords Glory.
- Eshu Eshu Baveshu.
- In all objects of creation, Bagawan can be meditated upon. Those special objects are enumerated here.
- No question by Arjuna in Chapter 10.
- Bagawan voluntarily starts.
- Bagawataha – Vibhuti = Karya Prapancha
- Bagawataha Tatvam = Karana Svarupam = Mix of 2



- Chapter 7 – called Para / Aparā
- Chapter 9 – called Purusha / Prakirti
- Carelessness = Dosha.
- Deliberate repetition – for reinforcing = Guna of Acharya
- In Mimamsa Sastram called Abyasa.

Why? Durvigneyatvat Tattvam is subtle and difficult to comprehend.

Chapter 10 - Verse 1 :

Sanskrit Vocal

श्रीभगवानुवाच

भूय एव महाबाहो शृणु मे परमं वचः।
यत्तेऽहं प्रीयमाणाय वक्ष्यामि हितकाम्यया ॥ १०.१ ॥

Meaning

Again, O mighty-armed, listen to My Supreme word;
which I, wishing your welfare, will declare to
you who are delighted to hear me.

- Voluntarily Bagawan continues his speech.

Bashyam :

- Buyaha → Once Again – I am going to repeat – reinforce.
→ Why repeat?
I am your well wisher and you are enjoying.

- **Topic :** - Isvara is Karanam

- Jagat = Vibuti.

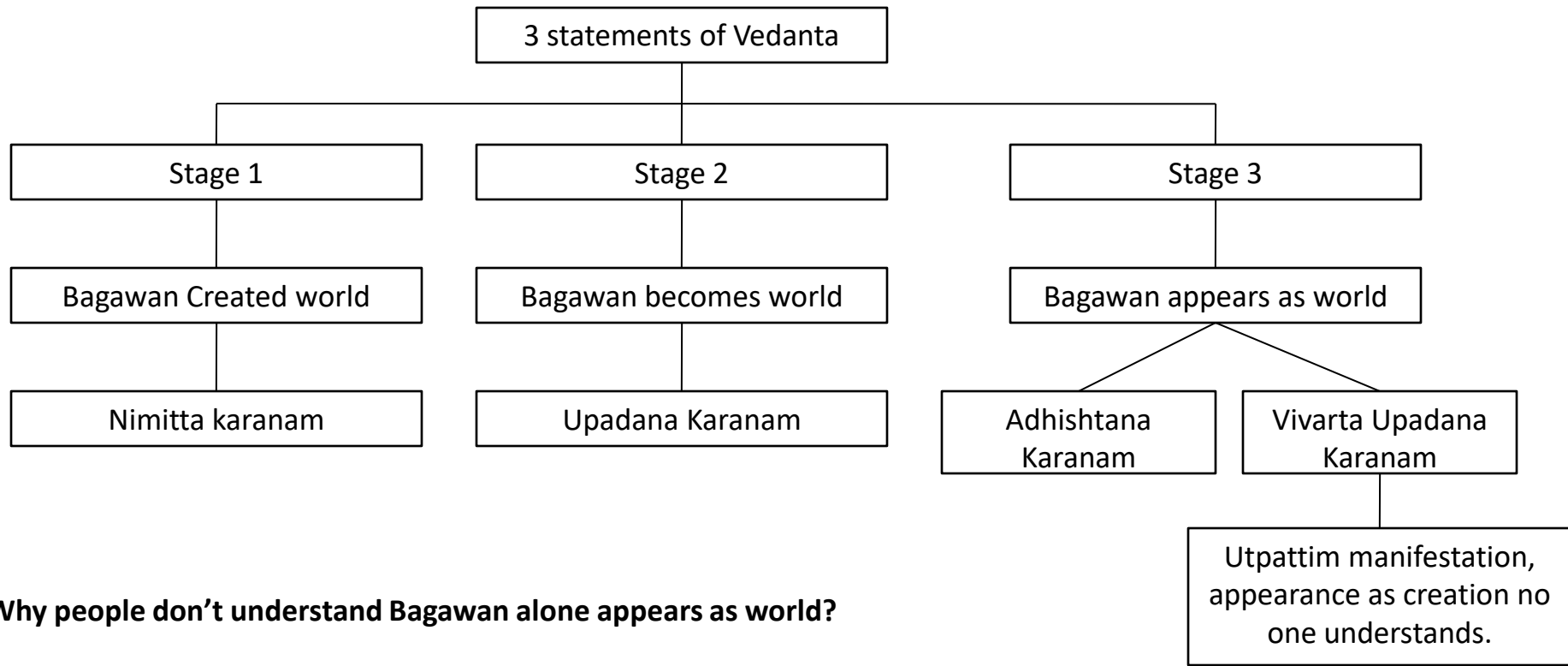
- Me Matiyam → My own words.

- Param Vachaha → Supreme words.

Supreme – Nirathiyaka Vastu – Revealers of Absolute truth of Bagawan. Therefore supreme.

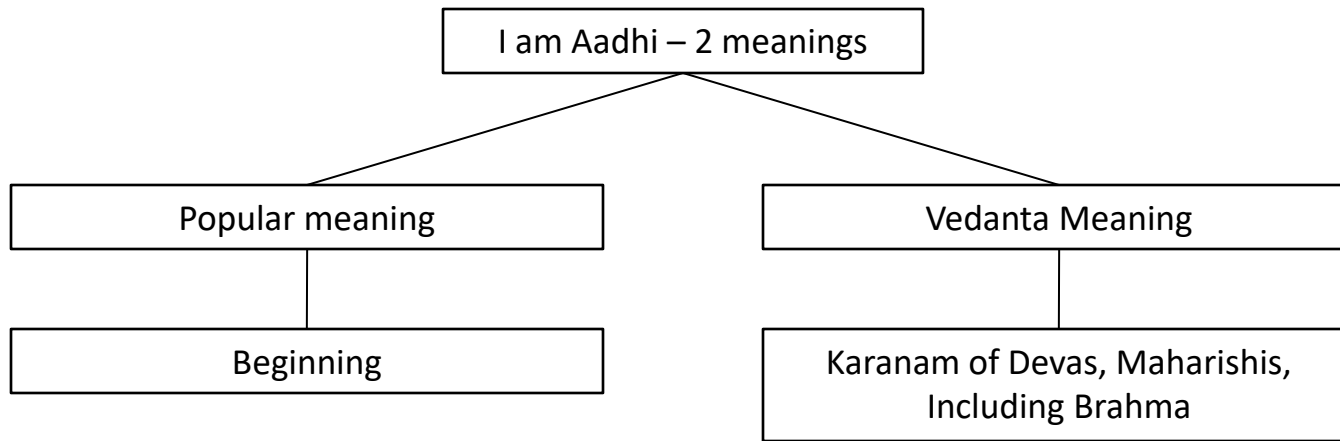
- Te-Tubyam → For your benefit.

- Priyamanaha → One who is happy listening.

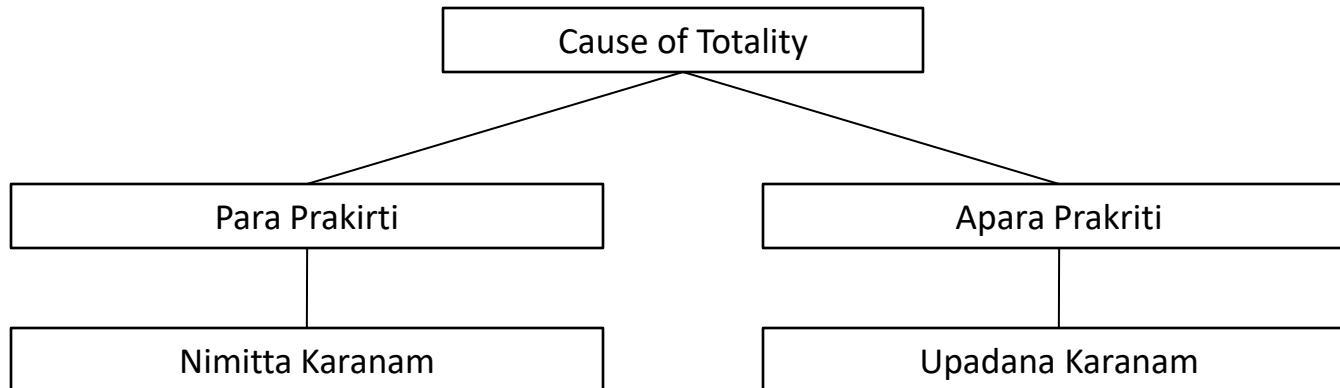


Why people don't understand Bagawan alone appears as world?

- a) Want to die and meet Bagawan in another place.
- b) Want to see Bagawan inside.
- Close eyes, Determined, Bagawan not outside. Want to Meditate and see Bagawan.
- Informed, wise, don't want to Die or close the eye. Experience universe as Sampurna Ishvara.
- 7 Maharishis → Atri, Brighu, Vasishta, Kashyap, Angiras, (Chanted in Sandhya Vandanam) Don't know.
- Why they don't know?



- I am Nimitta (Intelligent cause) + Upadana Karanam (Material cause)
- Raw material for production of Body.



- Children can't know parents childhood.
- Devatas don't understand Karana Ishvara.

Anvaya :

- Suragana Me Prabavam Vidhuhu, Maharishi Na Vidhuhu, Aham hi Sarvashaha Devanam cha, Mahrishi Namcha – Adhi Agnau.

Lecture – 322

Chapter 10 : Verse 1 to 18 – Introduction

- Chapter 1 – 6 → Tvam Padartha
Chapter 6 – 12 → Ishvara Svarupa Tat Padartha
Chapter 13 – 18 → Asi Padartha

Chapter 10 - Verse 2 :

Sanskrit Vocal

न मे विदुः सुरगणाः प्रभवं न महर्षयः।
अहमादिर्हि देवानां महर्षीणां च सर्वशः ॥ १०.२ ॥

Meaning

Neither the Hosts of the Heavens, nor the great
Rishis know My origin ; for, in every way, I am
the source of all the Devas and the Rishis.

- Since I desire your well being, Hita Kamaya – I will repeat Teaching.

Anvaya :

- Eh Mahabavo – Buyaha eva, me Paramam Vadaha Sruno.
- Yatu Aham Hita Kamyaya, Preeya Manyate Vakshyami.

Bashyam : Verse 2

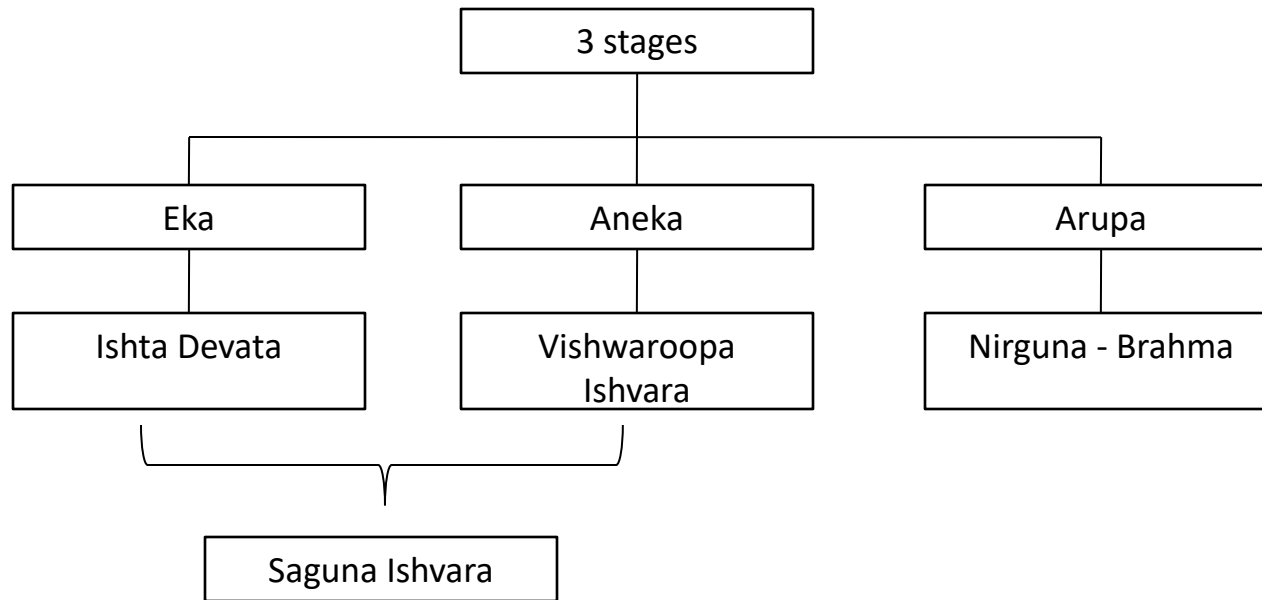
- **Why do I choose to repeat?**
 - You are enjoying.
 - For your spiritual wellbeing.
- I am the only one who knows my Glory.
- Bagawan – only Sarvagya. Not Rishis.
- Total teaching, I alone can do.

Nana Viduhu :

- My Glory Suragana Devatas + Maharishis don't know.
- Chaturmukha Brahmas son Hiranyagarba doesn't know.

Svetashvaro Upanishad :

- Yo Brahmanam Vidati Purvam... Yovei Vedamerha...
- Bagawan creates chaturmukha Brahma and educates him.
- Brahman – Eternally Omniscient.
- Devatas don't know – Mama Prabhavam – My omnipotence / Sovereignty.
- Prabhu Shakti - My power as controller / master / Supreme sovereignty over creation.
- Prabavam - Manifestation as Universe
 - I am Upadana Karanam
- Bagawan creates world – Nimitta Karanam
- Bagawan becomes world – Upadana Karanam
- Bagawan appears as world – without undergoing change.
- Ajaya manaha, Bahuda Vijayate.
- Whole Gita – Tat Tvam Asi.



- Know Sarvam Rama / Krishna Maya Jagat and Spiritually grow.
- Through Vishwaroopa alone Reach Arupa Ishvara.
- **10th Chapter** : Introduces Vishwaroopa
- **11th Chapter** : Culmination of Vishwaroopa Darshan
- **12th Chapter** : Introduces Arupa and concludes with Aneka Ishvara

Chapter 10 – Verse 3 :

Sanskrit Vocal

यो मामजमनादिं च वेत्ति लोकमहेश्वरम्।
असंमूढः स मर्त्येषु सर्वपापैः प्रमुच्यते ॥ १०.३ ॥

Meaning

He who amongst the mortals, knows Me as unborn and beginningless, as the great Lord of the worlds, he is undeluded and is liberated from all sins.

Chapter 13 – Verse 13 :

Sanskrit Vocal

ज्ञेयं यत्तत्प्रवक्ष्यामि यज्ज्ञात्वाऽमृतमश्नुते।
अनादिमत्परं ब्रह्म न सत्तन्नासदुच्यते ॥ १३.१३ ॥

Meaning

I will declare that which has to be “known”, knowing which one attains to Immortality – the beginningless Supreme Brahman, called neither being nor non-being.

- This verse → Peak of Bagawad Gita.
- Ati Sukshmam → Requires Abhyasa
- Durvignam → So re-inforcement required.
- I am Aadhi guru Narayana → Nobody can describe me as I can I have lent knowledge to others.
I am original source.

Bashyam :

Verse 2 :

- Aham Adhi → Moola Karanam of everyone
- Rishis, Devatas → Sarva Karanam.

Conclusion – Verse 3 :

- Mama Adhibi Na Vidyate.
- No 2nd thing in creation.
- Akasha / Kala / Vayu / Hiranyagarbha are all my products – Karyam.
- No 2nd thing can serve as my Karanam. Anyaha mama Aadhi...
- Aham Karana Rahitaha and Aham Karana Rupaha.
- I am causeless cause of all, fatherless / father of all.

Reason :

- Aham Ajaha Anaadi... Aadhi = Karanam
- Anaadi = Karana Rahitaha
- Since I am not Karyam / effect...
- Therefore don't have Janma – Ajaha. Ever Karanaha.
- Whoever comes to know Adhishtana Ishvara – Vethi / Vijanati... He is liberated.

Who is Loka Maheshwara?

- Lokantam Mahantam Ishvara.

How ultimate lord of entire creation?

- Lord blesses. Satta Sphurthi pradhana Rupena... gives existence Turiyam – Shankara refers to sruti – Mandukya – “Soham” – Nantap pragyam... Upanishad – Verse 8. Agama Sastra – focuses on Bagawan as person – located with wife.
- Ajnana Tat Karya Varishtam.

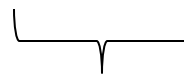
- Ajnana Varjitam means Na Prajna Ghanam.

Karya Varjitam means Na Antap Prajnam / Na Bahish Prajnam.

- Ajnana = 3rd Pada – In sleep.

1st + 2nd Pada – Tat Karyam (Waking + Dream)

- Pada Traya Varjitam = Prapancha Upasamam.
- Avyaharyam – Turiyam – Chaturta Padam.
- Pada Traya – Vilakshanam
- Vethi – One who knows Nirguna Brahman is Assamudah – Sam Mohaha Varjita



Ajnana

- Free from Ajnanam = Jnani Bavati.

Martyeshu :

- Among human beings (Shastra in field of human)

Sarva prapei Pramuchyate :

- He becomes free from Sanchita / Agami / Prarabda.
- It is taken as karma dharaya samasa not sashti Tat Purusha.

Mati purvam Kritam Papam :

- Deliberately done papam
- Look at Ant with attention and Kill it.

Amati Purvam Kritam Papam :

- Walk + step over accidentally
- Inadvertently / unconsciously.

Pramuchyate :

- Will be liberated from all papam
- Will become Mukta.

Anvaya :

- Yaha Ajam Anadhim, Loka Maheswarancha mam Vethi, Saha Marthyeshu, Assamudaha Bavati, Saha Sarva papeihi
pramuchyate.

Verse 3 :

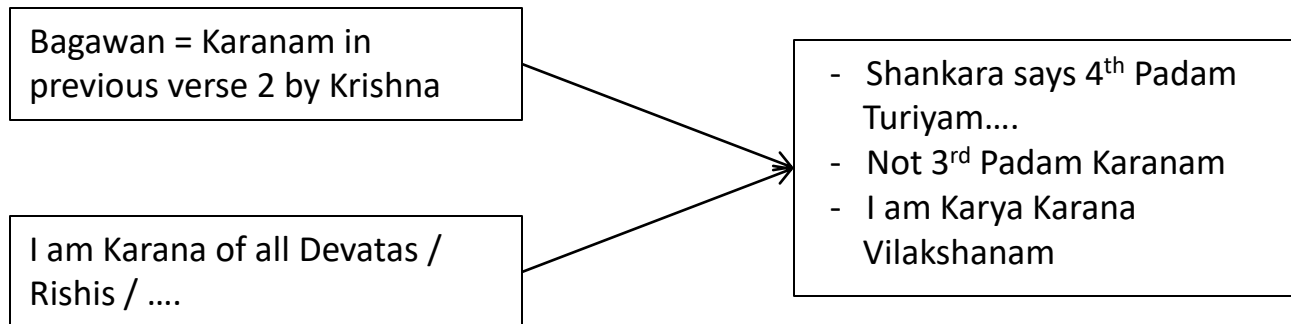
- Kincha → Knowledge of Vishwaroopa Darsanam by itself will solve 90% of Samsara problem /
liberation because Ahamkara + Mamakara reduced / Heavily diluted.
- Profession, Possession, Anatma belongs to Vishwaroopa Ishvara.
- I don't have family. Bagawan only Grihasta.
- Body + Mind products of Pancha butas which comes from Ishvara.

- Completion only through Nirguna Brahma Jnanam – Arupa Jnanam.
- Without Aham Brahma Asmi Aikya Jnanam, Moksha Never complete.
- Ultimate in Verse 3. Therefore One who knows me in my Nirguna Svarupa as Vivarta Upadana Karanam – Adhishtana Karanam of Universe, Saha eva Asammudaha Bavati / Jnani Bavati.
- He alone gets liberated.

Verse 3 : Aham Adhir hi Devanam...

- I am Karyanam of Rishis / Devatas one who know lord as Turiyam.

Technical Question :



How to Reconcile ?

- Bagawan is Vivarta Karanam.
- As good as no Karanam = Turiyam
- Verse 4 + 5 prove I am ultimate vivarta Karanam of entire creation.
- What is reason?

Chapter 10 – Verse 4 :

Sanskrit Vocal

बुद्धिर्ज्ञानमसंमोहः क्षमा सत्यं दमः शमः।
सुखं दुःखं भवोऽभावो भयं चाभयमेव च ॥ १०.४ ॥

Meaning

Intellect, wisdom, non-illusion, forgiveness, truth, self-restraint, calmness, happiness, pain, birth or death, fear and also fearlessness ;

- I am not only cause of external universe but cause of Internal events in the Mind. Mental condition / States / Emotional wants / Intellectual wants.

Chapter 10 – Verse 5 :

Sanskrit Vocal

अहिंसा समता तुष्टिस्तपो दानं यशोऽयशः।
भवन्ति भावा भूतानां मत्त एव पृथग्विधाः ॥ १०.५ ॥

Meaning

Non-injury, equanimity contentment, austerity, beneficence, fame, infamy (all these) different kinds of “qualities-of-beings” arise from Me alone.

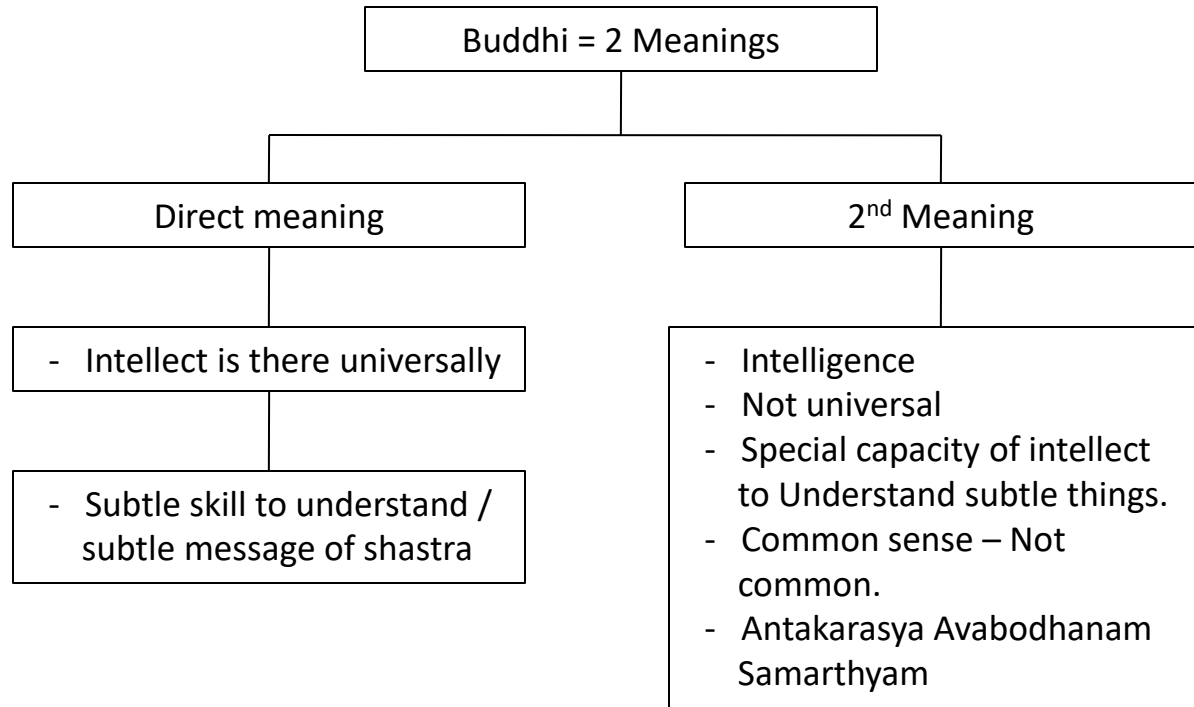
- Different Bavahas = So many Mental conditions / States.
- Antahkarana Parinama
Antahkarana Avasthas
Antahkarana Vishesha
- 4 + 5 to be understood together.
- Buddhi / Jnanam / Asamohaha – conditions of Antahkaranam.

Verse 5 :

- I am cause of all internal mental conditions... Micro + Macro Karanam
- Aham eva, Samashti Prapancha + Vyashti Prapancha Karanam

Bashyam :

- Enumeration of Mental conditions + faculties.



- Grasping power = Intelligence.

Tad Vantam :

- One who has the intelligence we say – Buddhiman Bavati.

Everybody has Buddhi – All are Buddhiman take lakshyartha in this sentence – Not vachyartha.

Jnanam – Knowledge :

- Atmadi padartha.
- Avabodha – Understanding Atma + Anatma.

Buddhi	Jnanam – Knowledge
- Knowing capacity	- Knowing
- Capacity to Understand	- Understanding process
- Capacity to walk	- Walking

- Many have capacity to know but lack knowledge because he has not used the capacity.
- Presence of capacity doesn't mean presence of knowledge.
- Capacity without knowledge possible.
- Knowledge without capacity is impossible.
- Where there is walking, there is capacity.
- Where there is capacity – there is no walking. (Lazy)

Assammohaha :

- Viveka poorvika Pravirti
- Deliberate Discriminative response
- Absence of impulsive reaction with respect to situation, which should be studied before responding (all provoking situation).

Provoking Situation :

- Situation which requires studied response.
- Prati Upapannesu → Which regularly comes Deliberate + see + say – Fulfill all verbal sentences uttered.
- Capacity to Deliberate is “Assamohaha”
- Being mindful – in Buddhism.
- **Rig Veda – Shanti Patha Mantra :**

Wang me manas Pratishtitam

Mano Me vachita Pratishtitam

Kshama :

- Avikruta chittata Akushtasya ; taditasya
- Mental equanimity / poise when scolded by someone or hit by someone / Rudly Addressed.
- Very important value...

Chapter 2 – Verse 14 :

Sanskrit Vocal

मात्रास्पर्शास्तु कौन्तेय शीतोष्णसुखदुःखदाः ।
आगमापायिनोऽनित्यास्तांस्तितिक्षस्व भारत ॥ २.१४ ॥

Meaning

The contacts of senses with objects, O son of Kunti, which cause heat and cold, pleasure and pain, have a beginning and an end ; they are impermanent ; endure them bravely, O Descendant of Bharata.

- “Titiksha” = Kshama

Satyam :

- Atma Anubavasya – Any sensory experience through eyes / ears etc...
- These experiences need not be shared to others.
- If sharing – share as experienced without addition – deletion / misrepresenting fact. Such Vak / speech is called satyam.
- Sankaranteya – Verbal transference / sharing

Lecture 323 :

Page 246 – Verse 4 :

Verses 1 – 3 :

- Bagawan is Moola Karanam ultimate nimitta + Upadana Karanam. Himself has no karanam.

Apekshika Karanam + Karyam	Atyantika Karanam
- Parents & everything in creation is karanam + karyam	- Bagawan alone causeless cause in creation

Verses 4, 5, 6 :

- Bagawan is cause of external and internal world and connected to every individual.

Verse 4 + 5 :

- Bagawan responsible for Bahya Srishti & Antara Srishti.

Verse 4 :

Internal faculties.

- a) Buddhi → Intelligence
- b) Jnanam → Knowledge born out of intelligence
- c) Assamohaha → Capacity to take instantaneous objective decision without being influenced by other factors.
- d) Kshama → Not getting agitated in provoking situations.
- e) Satyam → Truthful speech
 - Yatha Drishtasya, Srutasya Atma Anubava.
 - My own experience, share correctly truthfully. Never speak untruth. Never twist facts to your advantage.
 - Parabuddhi sankarantaya – communicate from my buddhi to another buddhi through proper Vak – Speech (connecting chord).
 - Let minimum distortion be there.
 - Everyone translates words subjectively can't be avoided. Distortion should be minimum.

Example :

- Krishna Communicated Gita and Vyasa is reporter (Vishnu Avatara)
- There are 20 different interpretations – madhavacharyas Dvaitam, Advaitam, Ramanujas - Visisht Advaitam....
- f) Damaha → Bahya Indriya Upasamaha. Quietude of restraint or Moderation of external sense organs.
Pancha Jnaneindriyas and Karmanindriyas are used Moderately, Judiciously.
Yukta Aharasya, Yukta Cheshtasya – Karmasu ... is Upasamaha.
- g) Kshama → Antahkaranasya Upasamaha.
 - Moderation of thought. My own thought should not be allowed to overwhelm me / overpower me.

- h) Sukham → Akladaha – Joy / Happiness. Prahlada Derived from Akladaha
Klad – to be happy.
Kladayati – Kladaha – Prahladaha
Happiness – Abstract noun – Here Bava Vipatti.
There Kartru Vipatti.
- i) Dukham → Santapaha – Unhappiness / Sorrow.
- j) Bava → Rise, appearance, emergence of all above “a to i” is Bavaha – Srishti.
Abavaha is Disappearance Pralayam at individual, subjective Vyashti level.
This is Vyashti Srishti and Pralaya.
Tad Viparyaya = Opposite of previous one / Fall / Nashaha.
- k) Bayam → Tvataha – Shivering, trembling with fear.
Abayam = Opposite of fear = courage / Dhairyam confidence.
Courage :
- Capacity to think of Danger without disturbance... Let it come.

Verse 5 :

- Internal faculties and thoughts from me only.

Bashyam :

- a) Ahimsa → Virtue of mind of a person.
- Apeeda parinanam.
 - Non injuring / hurting other living being at thought level. Don't have even intention.
 - Thought gets transferred at speech level Peedah = hurting / injuring.

- To the extent possible minimise hurting at thought level.

- Manusmriti – “Adrohana” not hurting.

b) Samata

→ “Sama – Chittata”

- Equanimity, Balance of mind.

- Avoidance of violent reaction to situations.

- **Madhusudana Saraswati :**

Neutralisation, dilution, reduction management of Raaga Dvesha.

Gita Chapter 13 – Verse 10 : “Samachittatvam”

Sanskrit Vocal

Meaning

असक्तिरनभिष्वङ्गः पुत्रदारगृहादिषु।
नित्यं च समचित्तत्वमिष्टानिष्टोपपत्तिषु ॥ १३.१० ॥

Non-attachment ; non-identification of Self with son, wife, home and the rest ; and constant even-mindedness on the attainment of the desirable and the undesirable....

C) Tushtahi

→ Santoshaha / Joy / Happiness contentment with limited possessions now.

Aparigrahaha – Reduction of possessions is important Virtue of spiritual seeker.

“Port” Reduction.

- Santosha

→ “Paryaptam Buddhi” / “Enough thought”

Thought – What I have now is enough at present.

- Alam Buddhi

→ Not say with Stomach burn but say happily with “Sense of Adequacy” with respect to worldly Acquisitions” not knowledge in plenty.

- Labaha → Karma Vyatpatti / Indriya Vishaya.
En Labayate Karmo Vittam = Santosha in Baja Govindam.
- Labheshu → Vishaya Saptami.
- Tapaha → Shareeram Peedanam
Voluntarily giving discomfort to body to develop Titiksha.
- Titiksha → If Bagawan gives discomfort
In both, Tapas + Titiksha, Titiksha is increased.
Walking to Temples / tasting / eating without salt....
Indriya Sayamya Purvakam. Speech restraint – without murmuring / complaint.

Vivekachoodamani :

- Sahanam Sarva Dukhanam Apratikara Poorvakam – chinta Vilapa Rahita...
- Vilapa = Grumbling – Munu Munatvam
- Face should be cheerful in Tapaha.

Danam :

- Samvibagaha
- Sharing our resources
- Tangible / intangible.
- Mobile / immobile resources.
- Share according to our capacity... that we share is important – not amount.

Yasha :

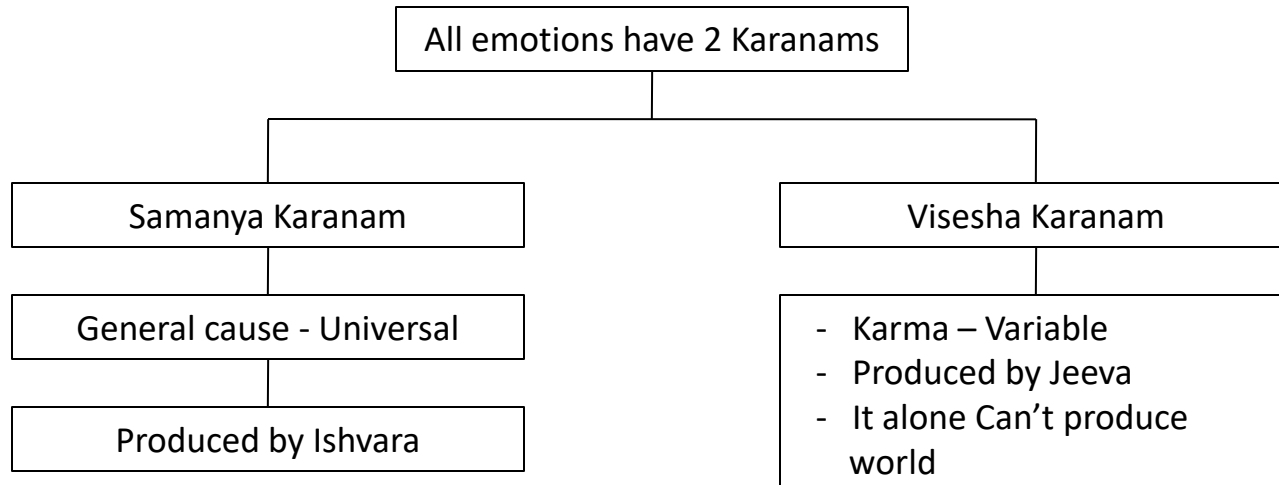
- Kirti – fame born out of Dharmic lifestyle and activity. I will become famous because people value Dharma.
- Ayasha = Akirti – ill fame – Notoriety / Bad name / Unpopularity caused by Adharma activity.
- Keerti / Akeerti – Picture in paper for Good / Bad reason.
- All padarthas – Intangible products / Karyam generated by me.
- Padartha in Tamil – Snacks.
- Padartha in Sanskrit – Padasya Artaha.
- tangible / Intangible.... Emotions are padartha – karya padartha.
- List from verse 4 + 5 – belonging to butam – living beings.
- Pancha butas have no Sukham / Dukham inert.
- Bavanti = Born / Originate / Utpadyante.
- Manifold variety – Nana Vidaha – Raaga / Dvesha / Sukham / Dukham born from Ishvara / Bagawan only.
- Bagawan gives joy to Neighbour – prospering.
- I am dharmic gem – with sorrows...
- Why Bagawan Partial?

Shankara Adds a clause :

“Sva Karma Anusarena”

- Bagawan doesn't give as per his will but according to Law of Karma.
- “Happiness / Unhappy... get what you deserve.

Note :



Corollary No. 1 :

- Jagat – World never created by Bagawan – alone – even if he is Omniscient / Omnipotent without help of Jeeva.
- Bagawan requires support of Jeeva as Vishesha Karanam.
- For srishti both Samanya & Vishesha Karanam important (Jeeva + Ishvara)

Corollary No. 2 :

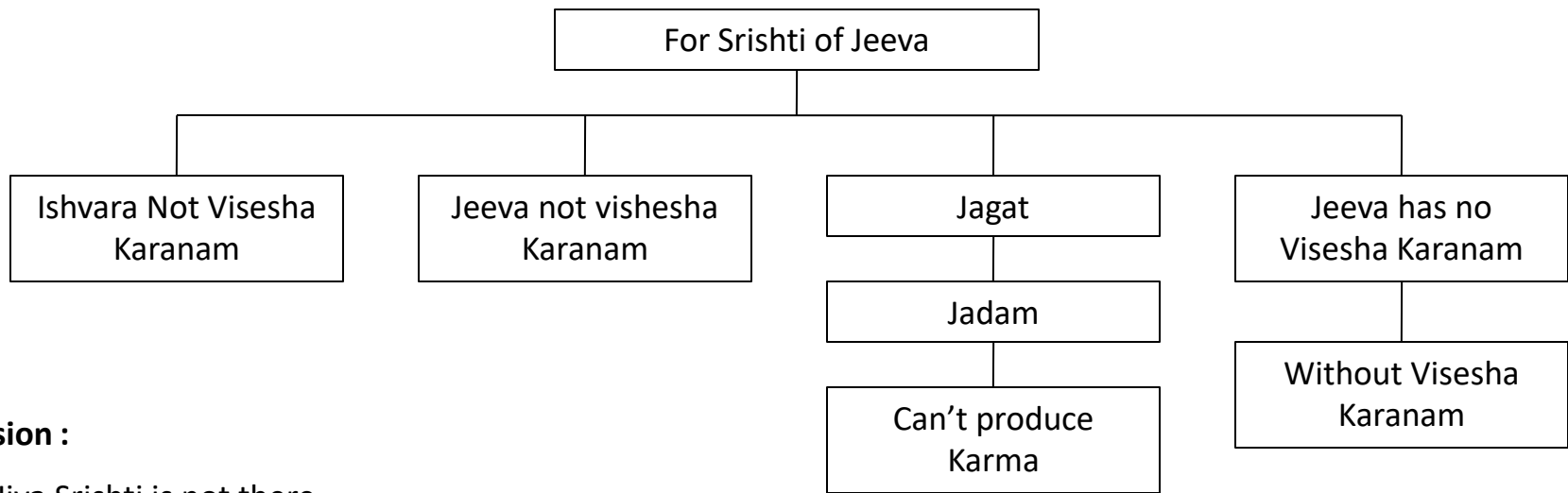
- For Srishti of Jeeva - is Jeeva / Ishvara Required.

Law :

- Karyam can't be produced by itself. Atma Sraya Dosha.

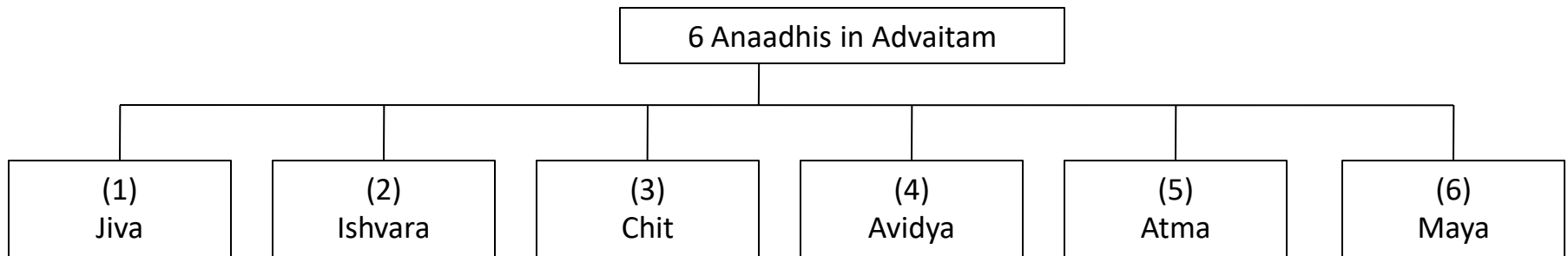
Logic Defect :

- Jeeva can't create Jeeva out of Jeeva.



Conclusion :

- Jiva Srishti is not there.
- Jiva is Anaadhi
- Vishesha Karanam Absent for Srishti of Jeeva.
- Can't say – Jeeva is not there – I am there.



- Jeeva Isho shudah chit,
Tata Jeevasya Yorbita,
Avidya Tat Chito Yogaha,
Sada Atmane Anadaya.

Brahma Sutra :

- Charachara Vyapashraya Adhikaranam.
- Jeeva Srishti is not there because jeeva is Anaadi – beginningless...
- In Mundak Upanishad – Deva / Manushya / Jeeva Srishti talked. It is Sthula sharira Srishti.
- Which is figurative jeeva srishti.
- Baaktaha – figurative.
- Jeeva = Chaitanyam + Anaadi Kala Shariram.
- One word of Shankara – “Svakarma Anusarena” Saves lord of Partiality.

Brahma Sutra :

- Vaishamya Naishgrinya Dosha
- Buddhi, Jnanam, Assamohaha, Kshama, Satyam, Dama, Sukham, Dukham, Bava, Abava, Bayam cha, Abayam eva cha, Ahimsa, Samata, Tushtihi, Danam, Yashaha.
- Upto Ayashaha – butanam etc pritam vida Bavaha Mattaha eva Bavati.
- Mattaha... from me Samanya Karanam...
- Should remember Vishesha Karanam is there.

Lecture – 324

Page 247 - Verse 5 :

Verse 3 :

- Ishvara consists of Para / Apra Prakirti – Mix is both intelligent and MC of creation – Mentioned in 7th chapter.
- Universe manifestation of Nonvariable Para Prakirti and Variable Apra Prakirti. I don't create everything in creation directly. Not each plant & Ant.

- Create few prominent ones.. Delegated responsibility on later creation.
- Brahmaji Major creator... doesn't create you & me.
- With his Sankalpa Shakti, Brahmaji creates Sapta Rishaya – Manasa Putras – Rishis + Manus.
- In Puranas – Prajapati included. They create the rest. All Savikara, Saguna Mahima of creation belongs to Apra Prakirti.
- Blooming Rose + Fading Rose – Both Saguna + Savikara Creation.
- Nonvariable existence is there on both Roses.
- Non Blooming / Non fading existence belongs to para prakirti. We are aware of that non variable consciousness principle. Which witnesses variable thing.
- Consciousness also belongs to Para Prakirti.
- Existence, Consciousness, Ananda (Joy) is Para Prakirti Mahima. Everything else is Apra Prakirti Mahima.
- Ananda is Nature of Para Prakirti. Everything is Ishvara Vibhuti. It can be established under one condition. Ishwara is Jagat Karanam.
- Without establishing Karanatvam, Vibhuti can't be established.
- Topic of Vibhuti must be preceded by talk of Karanatvam.
- Therefore Krishna dealing with Karanatvam to land in Vibhuti topic. Karanam is only route of Vibhuti...

Verse 3 :

- Ishvara is Karanam of internal & external world.
- Ahimsa, Samata, Tushti, Danam, Yasha, Ayasha, all inner world are products of Bagawan.
- External world is Product of Bagawan.

Aside Topic :

- Bagawan is cause only as Samanya Karanam.
- Omniscient + Omnipotent Bhagawan can't create without Assistance of Vishesha Karanam.
- As Jeeva, I am Karanam.
- Material cause – Representing Karma.
- Jeeva never created. Anaadi like Ishvara. Srishti – Joint Venture between Jeeva + Ishvara “Sva Karma Anusarena”

Chapter 10 – Verse 6 :

Sanskrit Vocal

महर्षयः सप्त पूर्वे चत्वारो मनवस्तथा।
मद्भावा मानसा जाता येषां लोक इमाः प्रजाः॥ १०.६ ॥

Meaning

The Seven Great Rishis, the Ancient four and also the Manus, possessed of powers like Me were born of (My) mind ; from them are these creatures in the world, (Originated and sustained).

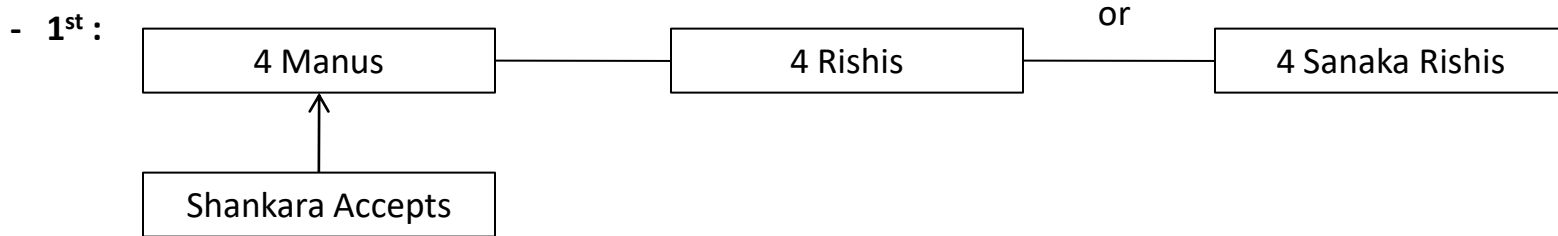
- Kincha – Moreover...
- Topic of creation continues....

Verses 4 + 5	Verse 6
Antara Srishti	Bahya Srishti

- Through Brahma I create... every parent co-operates with Bagawan fulfilling his wish.
- Every marriage is co-operation with Bagawan the creator.
- That's how world populates.

Bashyam :

- 7 Maharishis → Brighu, Marichi, Atri, Kutra, Kulaha, Kratu, Vasishta.
- Puranas → Not uniform. Gautama not here but in Sandhya Vandanam.
Atita kala sambandaha.
Chatvara – Manaha.



- Out of 14 Manus – 4 play primary role in creation. Therefore 4 given importance.

14 Manus Mentioned in Puranas :

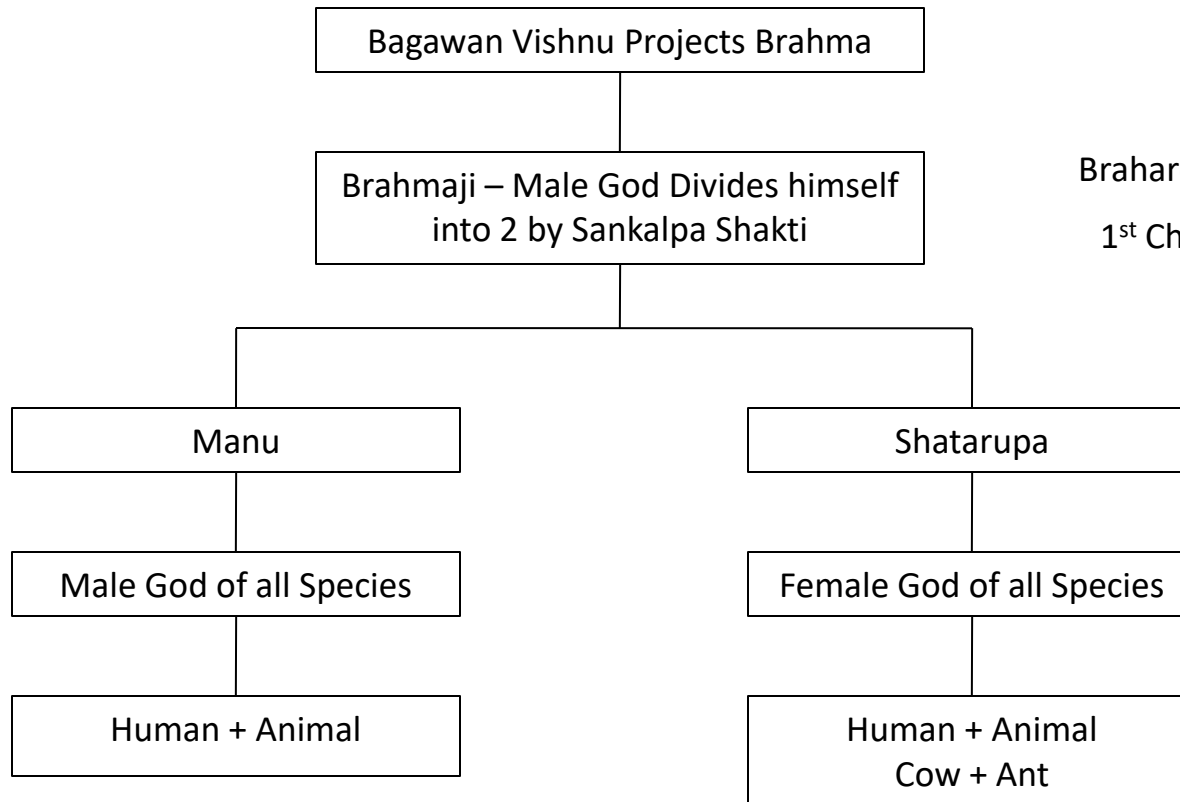
- **4 Prominent creators are :**
 - 1) Brahma Savarnihi – Savarnaha
 - 2) Dharma Savarnihi – Savarnaha
 - 3) Daksha Savarnihi – Savarnaha
 - 4) Rudra Savarnihi – Savarnaha
- (Rama Rayapathi – sub commentator of Gita Bashyam provides name of 4th Manu)
- Rishis + Manus are Mad-Bavas / Mad Baktaas constantly Meditate on Ishvara...
- Also have Developed creative power.
- Have power to create by Mere Sankalpa Shakti.

Rule :

- As a person Meditates, So person Becomes.
- Meditate on creative power of Lord and you will get creative power.

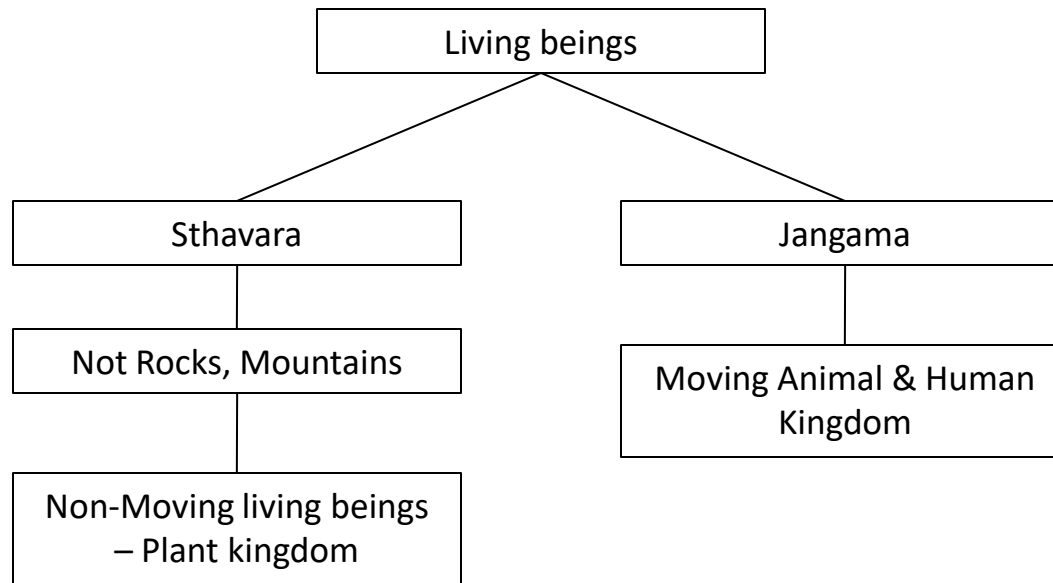
Brahma Sutra – 4 Chapter :

- How Upasakas go through Shukla Gathi, Brahma Loka, gain knowledge get powers of Brahmaji.
 - Satyakamaha Shakti
 - Satya Sankalpaha Shakti.
- Sankalpa & Srishti Shaktis gained also by Yoga Siddhis.



Brahardanyaka Upanishad
1st Chapter – 4 Section)

- Vaishnavena – Samarthena Rupa.
- Because of me, all born – Utpanna, Jataha.
- After Rishis & Sawarna Manus, Later creation came in 14 Lokas.



- I am cause of external creation also.

Anvaya :

- Purve Sapta Maharshya

Tata Chatvara Manavaha.

- Madbavaha, Mansaha, Jataha Bavanti. Esham Srishti Loke Imaha Prajaha Bavanto.

Chapter 10 - Verse 7 : (Important Sloka)

Sanskrit Vocal

एतां विभूतिं योगं च मम यो वेत्ति तत्त्वतः।
सोऽविकम्पेन योगेन युज्यते नात्र संशयः॥ १०.७ ॥

Meaning

He who in truth knows these manifold manifestations of
My being (Macrocosm) and (this) Yogapower of
Mine (Microcosm) becomes established in the
tremor-less-Yoga; there is no doubt about it.

- Every seeker has to know – Ishvaras creative power (Yoga) & Vishwaroopa Mahima (Vibhuti)
- Eka Rupa Bakta should become Vishwaroopa Bakta.
- This is intermediate stage before Aham Brahma Asmi Jnanam.
- Don't quarrel – Vishnu / Shiva important?
- Durga Suktam – Lashmi or Durga?
(Vaishnaveen eva Loka Vaktam)
- Shuklam, Baradaram Vishnu.... Not Vigneshwara Prarthana but Vishnus.
- Go beyond Vishnu / Shiva form. Come to Vishwaroopa Ishvara. Where Vishnu + Shiva forms both included.
- If you can't accept Vishwaroopa, then you are still in EKA Rupa and will not accept Nirguna Ishvara.
- Incorporate all forms in Ishvara then come to Avikampa Yoga = Arupa Ishvara Jnanam.
- Cross EKA & Vishwaroopa. All forms belong to one infinite Ishvara. Then alone can transcend Vishwaroopa and come to Arupa Brahman.
- EKA + Vishwaroopa can't give liberation. Arupa Ishvara Jnanam alone gives liberation.
- Expand to Vishwaroopa and then to Arupa.
- That knowledge is called Avikampa Yoga. Brahma Jnanam has different names in different contexts.

Mandukya : Asparsha Yoga

- Durdarshaha Sarva Yogibhi....
- Yogino... Abaye baya Darshina
- Asparsha = Untouchable Yoga.

Why Brahma is untouchable?

- Because, no 2nd thing to touch.... Advaitatvat.
- Avikampa Yoga – Nirvikaratvat / Kutastavat with that Jnanam – Juhyate...
- Essence of this Sloka.

Bashyam :

- Yaha Vethi...
- Seeker should know 2 things connected to Bagawan.

a) Vibhuti :

- Vistaraha – Manifestation in form of creation.
- Unfoloment like a flag.

b) Vistaram :

- Creation is closed in Maya.
- Closed creation is thrown out and is called srishti.
- Creation is throwing from a folded thing... called “Vistaram – expansion”

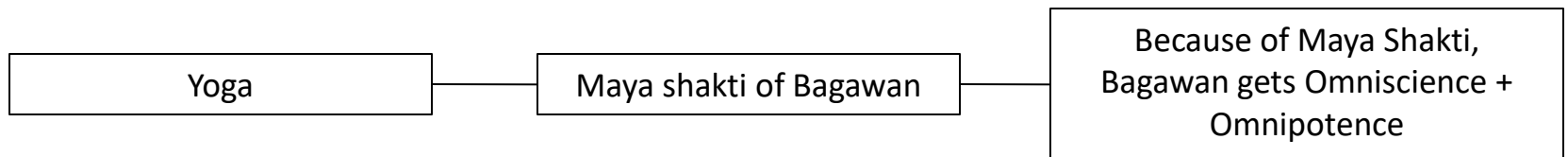
Verse 3 :

- 7 Rishis, 4 Manus, Sarvaprajaha – living beings, Ahimsa, Samata, Tushti, Danam... all Bagawan only.. All Vibhutis.
- Infer “Yoga” – Power of Bagawan.

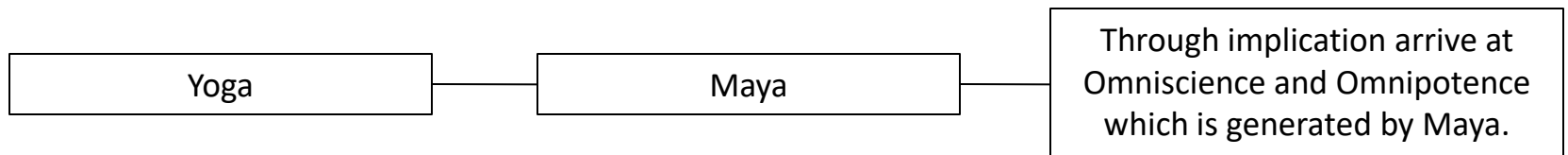
- Painter has glory of painting.
- Bagawan has glory of Manifestation (Vibhutis).
- Bagawan is Sarvasya Karta / Sarva Shaktaha.
- Omniscient + Omnipotent called “Yogam” – inferred. Physically only see world.
- Yoga also called Yuktim, Ghatanam. To derive Omniscient + Omnipotent from Yoga is difficult.
- Derive with Manipulation. Its not Vachyartham.
- Yoga = Power of happening of everything.

Karnat Vippati... extract meaning.

- Yoga = Yukti = Ghanam = Karanam Vitpatti.
- Power because of which everything happens.
- Krista Kalpana –
- Vachyartham direct meaning – Tortous interpretation – another method – Lakshyartham – by implication.
- Final meaning of Vachyartham + Lakshyartham – same.



- Yoga Maya Samavritah – said before
- Maya Janya Shakti = Omniscience + Omnipotence.



- Yoga = Maya = Vachyartham.
- Maya Janyam – born out of Maya is Sarvagyatvam and Sarveshwaram.
- By implication it refers to Omniscience + Omnipotence.
- If Vachyartham not true, come through Lakshyartham.
- Yoga Aishwarya power born out of Maya because of overlordship born out of Maya, there is samarthyam – Skill – Aishvaryam status.
- Brahma doesn't have Ishvara status. Because of Maya, Brahman gets Ishvara status. Because of Yoga, Aishvaryam, and because of Samarthyam, overlordship comes Omniscience + Omnipotence comes.
- All born out of Yoga shakti.
- Yoga means Omniscience + Omnipotence directly or indirectly.
- Mama = Madiyam – belongs to me.
- Brahma = Nirgunam.
- Maya has generated 2 powers.
- How can you say Maya belongs to Brahman?

Powers belong to Maya.

Maya belong to Brahman.

- When Maya belongs to Brahman, it doesn't have independent existence of its own.
- Maya – Non separable part of Brahman.
- Glory of Maya should belong to Brahman only.
- Krishna – says = They belong to me Brahman.
- Yena vethi – whoever knows this.

- Tatvataha → in reality
 - 1) Brahman
 - 2) Maya
 - 3) Omniscience + Omnipotence
 - 4) Creation exists.

What is the reality to be known?

- Maya / Ishvara status / Omniscience + Omnipotence, creation – belongs to Vyavaharika Satyam.
- Brahman alone belongs to Paramartika Satyam.
- All can't effect Brahman in any way.
- Nahi Adhyastasya... gunena Dosheneva Anumatra Api Sambanti.
- All events don't effect Brahman, which is Viswam Darpana Drishya Mana Nagari – Tulyam...
- Brahman is like screen... This fact whoever knows – that Brahman is Vivarta Karanam like screen...
Yena Yaha Vethi....
- Tatvatah... Tatvena... Yata Vatu... as it is – iti yetat...
- He will come to Nirguna Brahman Jnanam later.

Lecture 325 : Page 247 – Verse 7 :

1) Verse 4, 5, 6 :

Ishvara is both Nimitta and Upadana Karanam.

Inner world of every living being and outer world consisting of Manu, Rishis, and living beings. All created by Lord.

2) Important Corollary :

Karanam Alone. Manifests as Karyam.

- Karyam doesn't exist separately independent of Karanam.
- Therefore Ishvara alone manifests as universe. Universe doesn't exist independent of Ishvara.
- Learn to look at Universe as Manifestation of Lord. This is called Vishwaroopa Darshan / Vibhuti Darshana.
- Vibhuti = Manifestation.

What is Benefit of this Vision – Vibhuti Darshanam?

1) Enhances Sadhana Chatushtaya Sampatti :

- By reducing Aham / Mamakara / Raaga – Dvesha.
- Reduces Raaga. Because I can't claim anything as my own.
- Takes away Mamakara. Therefore reduces Raaga. Everything Ishvara. Therefore can't hate anything.. Including cockroach, keep away Physically. But don't hate (Mental)
- Ahamkara reduction is By product of Vibhuti Darshan. This alone is called Sadhana Chatushtaya Sampatti – refinement. Can refine Sadhana Chatushtaya Sampatti – but can't give Moksha....
- Vishwaroopa Darshanam is Saguna Ishvara Darshanam and there is Bheda Bavana.
- Bagawan is whole. I am part of Total / whole = Bheda.
- It retains Bheda Bavana. If person continues in Saguna Ishvara Darshana, I will bring him to Abheda Nirguna Jnanam. Will provide Guru for Mahavakya Vichara.
- Nirguna Abheda Darshanam called Avikampa Yoga.

Saha :

- Vishwarupa Upasaka / Bakta... as in Vishnu Sahasranamam Dhyana sloka.
- Bhu Padav.. Chandra Netra – Yujoyate Sambadyate.
- He will be blessed with Avikampa Yoga.

- Apradhilatam → Not Unshakeable Body.
Body will become heavy.
- Yoga = Samyak Darshana Sthairyam will get Samayak Darshanam = Advaita Jnanam / Jivatma / Paramatma Aikya Jnanam – Nirvisesha Ekatma Jnanam.
- Given Guru + Opportunity to do Sravanam.
- Sravanam gives Samyak Darshanam.
- Mananam gives Samyak Darshana Sthairyam (conviction).
- Moksha no more Sadhya Vastu Goal. Sadhya Moksha doesn't exist.
- Exists only in form of my Nature. I will not seek Moksha. Seeking is insult to Sastra. Moksha is my Nature.
- Lakshanam = Nature of Avikampa Yoga.

What is guarantee I will be blessed with Avikampa Yoga?

- Na Atra Samshaya – w.r.t. this fact.
- Vishwaroopa Bakta will become Advaita Jnani.
- It is only question of time. On Right track. Got into Train.
- This is important message in Verse 7.

Anvaya :

- Yaha Mana Vibutin Yogamcha, Tatwataha Vethi, Saha Avikampena, Yogenam Uchyate.
- Atra Samshaya Na Asti.

Chapter 10 – Verses 8 – 11 :

Introduction to Verse 8 :

Sanskrit Vocal

अहं सर्वस्य प्रभवो मत्तः सर्वं प्रवर्तते।
इति मत्वा भजन्ते मां बुधा भावसमन्विताः ॥ १०.८ ॥

Meaning

I am the source of all ; from Me everything evolves ;
understanding thus, the wise, endowed with 'loving
consciousness', worship Me.

Chapter 10 – Verse 9:

Sanskrit Vocal

मच्चित्ता मद्गतप्राणा बोधयन्तः परस्परम्।
कथयन्तश्च मां नित्यं तुष्यन्ति च रमन्ति च ॥ १०.९ ॥

Meaning

With their minds wholly resting in Me, with their senses
absorbed in Me, enlightening each other, and ever
speaking of Me, they are satisfied and delighted.

Chapter 10 – Verse 10:

Sanskrit Vocal

तेषां सततयुक्तानां भजतां प्रीतिपूर्वकम्।
ददामि बुद्धियोगं तं येन मामुपयान्ति ते ॥ १०.१० ॥

Meaning

To them, ever steadfast worshipping Me with love. I
give the Yoga “Buddhi” by which they come to me.

Chapter 10 – Verse 11:

Sanskrit Vocal

तेषामेवानुकम्पार्थमहमज्ञानजं तमः।
नाशयाम्यात्मभावस्थो ज्ञानदीपेन भास्वता ॥ १०.११ ॥

Meaning

Out of mere compassion for them, I dwelling within their
heart, destroy darkness born of ignorance by the
luminous Lamp of knowledge.

Introduction to Verse 8 :

- Buddhi not intellect – but Advaita Jnanam here.
- Sutra buta Sloka – Verse 7

Vakya buta Sloka – Explanation – 8 – 11.

Verse 8 :

- Budhana Bava Samanvita – is Vishwaroopa Bakta.
- Description of Bakta – who doesn't quarrel - Whether Vishnu or Shiva is great.
- Separation only if you see God as Great person with distinct features.
- All features belong to one total God only in Vishwaroopa Ishvara.
- Budaha = Informed Vishwa Roopa Bakta.

Verse 8 – 11 (4 Verses) :

- How Vishwaroopa Baka will become Advaita Jnani with grace of Lord?
- What type of Unshaken Yoga Jnanam Vishwaroopa Bakta will be blessed with?
- What is Unshaken Yoga?

Buddhi Yoga – Jnanam.

Verse 10 :

- Dadami Buddhi Yogamtam = Unshaken Yoga of verse 7.
- Uninformed will quarrel.
- God only one.

Budaha – not Advaita Jnani...

- Tat Padartha Praroksha Jnanam is there not Aparoksha Jnanam.
- Tvam Padartha Aikya Jnanam not there.

Bava Samanvitha :

- Bakta's.... Have deep Devotion...
- Lead life with following Awareness.

What is Awareness of Vishwaroopo Bakta?

- Aham Sarvasya Prabavaha...
- Ishvara – source of Good + Bad experiences of mine.
- Mattam Sarvam Pravartate.
- Ishvara is Samanya Karanaym of Universe.
- Everything emerges from Samanya Karanam Ishvara.
- Every experience emerges from God. I can't reject any experience. Accept with Prasada Bavana.
- Mam Bajante.... Vishwarupa Dhyana Bakta.
- When mind is Disturbed, it is non-acceptance of certain facts – choiceless facts.
- Most situations choiceless in life!
- Reacting to choiceless situations means Vishwaroopo Bakti is diluted.
- Vishwarupa Baktas Accept – Not react.

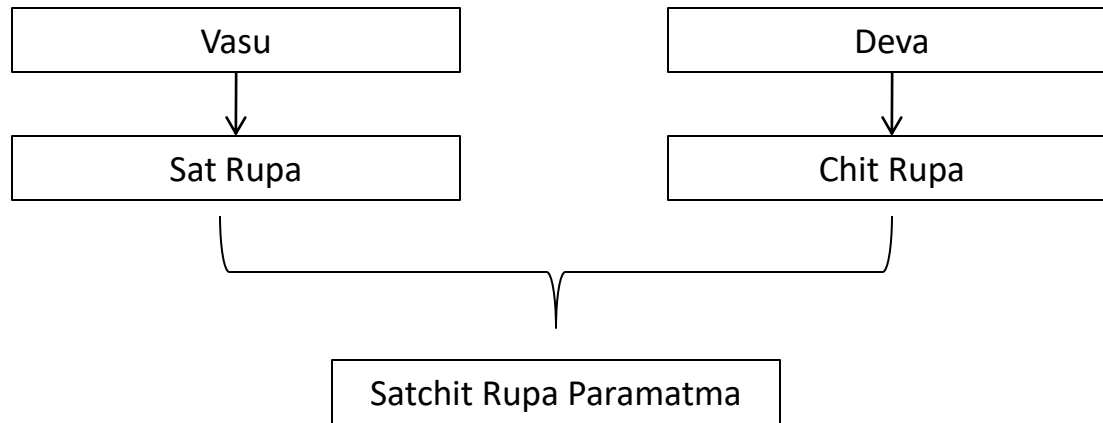
Bashyam :

- Aham Brahma Vasudeva.
- Krishna uses I – as Avatara of Bagawan. Not finite God with date of Birth + Svarga Rohanam.
- Aham – Param Brahma....

7th Chapter :

- Puranic meaning – Son of Vasudeva..

Vedanta Meaning of Vasudeva :

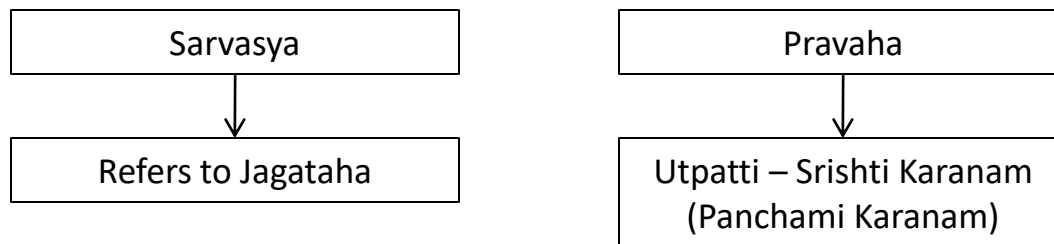


Sat – Definition :

- Vasanthi iti Sarvani Butani.
- It is Vasuhu... Existent....

Deva – Chit :

- Divyati – Svayam Prakashate it is deva....
- Vasuscha Aham Devascha – Aham sat chit rupa... in 7th chapter.
- “ Sarvasya Jagata Pravaha”



Why Bagawan is Karanam?

- Matta - eva – from me alone Sarvam Jagat.

What type of Jagat?

- “Kriya Phala Baogaha”
- Universe which has existence for Particular time. Dies after sometime.
- Primarily – World = Object of Karma Phalam of Jeeva.
- Vedanta looks at Jagat as Karma Phalam of Jeeva Rashis.
- If no Jeevas & No Karmas, World has no Purpose / Meaning.
- Bagawan → Doesn't require world for exhausting his Karma Phala – has no Punya Phalam.
- Jagat → Inert world doesn't have Punya – Papa World. It comes only for our purpose.

Definition of world :

- Kriya Phala Upabhoga Lakshana.
- Object of experience of Jeeva Rashis.
- They happen because of my presence. This is constant awareness of Vishwa Rupa Bakta.
- Remember 2 statements all the time. If you want to be Vishwa Rupa Bakta.
- Worship + Meditate.
- Kahika Puja + Manasa Dhyanam of Vishwaroop Ishvara.

- Shiva Linga + Every Mantra....
 - I am Prithvi Yantara Atma
 - Akasha Yantra Atma
 - Vayu Yantara Atma
 - Agni Yantra Atma
 - Amrutatva Yantara Atma
- } - You are in form of Pancha Butas & Pancha Bautika Prapanchas.
- Buddhi small → Awareness to all.
 - Worship small → Bavana of all.
 - Shodhasha Upachara Puja + Dhyanam for informed Vishwa Roopa Baktas.

Understand Ishvara Tattvam :

- Tad Pada Vachyartham + Lakshyam as Nirguna Brahman – which is Vivarta Upadana Karanam of entire Universe.
- Know Brahman Satyam – Jagan Mithya...
- Vishwaroopa Bakta knows.
- He doesn't know Jeevo Braheiva Na Paraha.
- Know Tat Pada Vachyartham. Bava Samanvita. Bavaha – Bavana = Paramartha Tatva Abinivesha.
- Deep desire / Desperate desire for Paramarta Tattvam.
- Knows Brahman Satyam Jagan Mithya = Paroksha Jnanam.
- Can't give liberation.
- It should be converted to Aparoksha Jnanam. That satyam Brahman Aham Asmi iti Aparoksha Jnanam. That Vishwaroopa Bakta doesn't have. Has Deep desire for Aparoksha Jnanam.
- Now he is Aparoksha Jnana Jingyasu Bakta.

Not enough to say :

- Brahman is Jagat Karanam. All will nod.

When you are told :

- You are Karanam of entire universe eyebrows go up....
- I am only cause of 2 children + Lot of confusion!!

How am I cause of entire Universe?

- Jingyasu Bakta has desire for that.
- Bavaha = Bavana = Paramarta.
- Tattwa Abinivesha → Tena Samanvitam.
- Sam Yuktaha → Endowed with deep desire for Mahavakya Jnanam.

Anvaya :

- Aham Sarvasya Prabavaha Asmi,
Mattaha Sarvam Pravartate,
Iti Matwa bava Samanvita Buddaha, Mam Bajante.

Verse 9 :

- Vishvaroopo Bakta of Chapter 10 is Karma Yogi of Chapter 3 – One + Same.

Chapter 3 – Verse 30 :

Sanskrit Vocal

मयि सर्वाणि कर्माणि सन्न्यस्याध्यात्मचेतसा ।
निराशीर्निर्ममो भूत्वा युध्यस्व विगतज्वरः ॥ ३.३० ॥

Meaning

Renouncing all actions in Me, with the mind centred on
the Self, free from hope and egoism (ownership),
free from (Mental) fever, (you) do fight!

- Karma Yogi and Vishwaroopa Bakta one + Same.
- Without Vishwaroopa Darshanam, Real Karma Yoga is not possible.

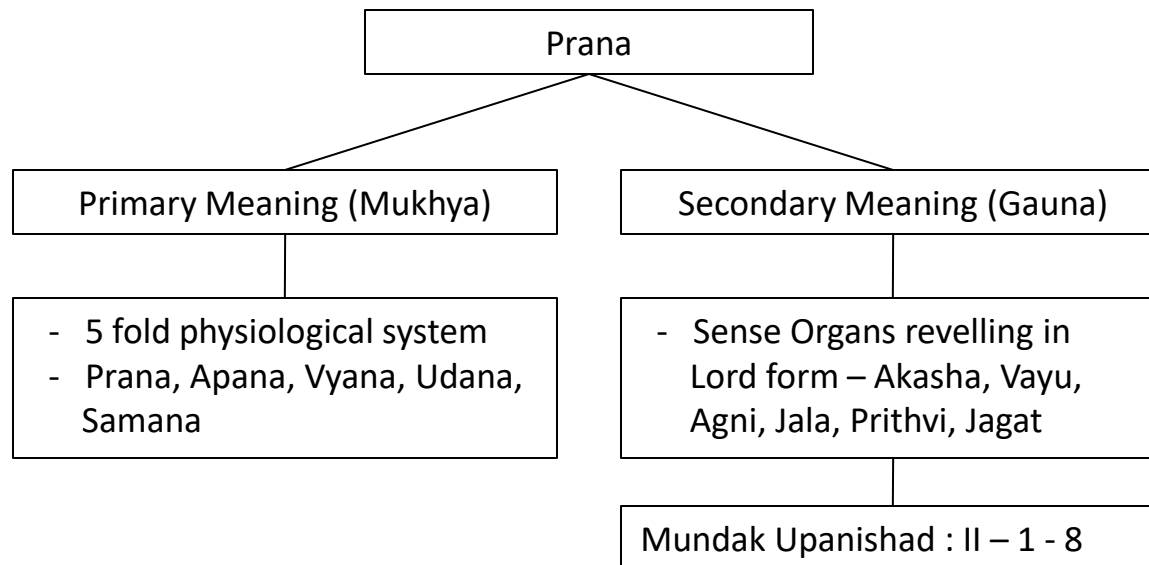
Upadesa Sara : Ramana Maharishi

- Jagata Ishidi Yukta Sevanam, Ashta Murti brick Deva Pujanavam.
 - Vishwarupa Baktas lifestyle – Always thinks of Lord. Sense organs always indulging with God only.
 - Matchitta → Mind always in me.
 - Matgataprana → Prana = Indriyani.
 - Sense organs are involved in Lord only all the time.
 - Not looking at picture of Bagawan / Idol / person - 24 hours.
 - Whatever sense organs receive, he takes it as seeing the Lord.
 - Bakta is involved in Vyavahara.
 - Whatever sense organs are perceiving considers it as Ishvara Darshanam.
 - All the time expressing world is experiencing Lord only.
 - Share idea with Vishwaroopa Bakta. Not quarrel with Eka Rupa.
 - In Shivas Hridayam Vishnu.
- In Vishnus Hridayam Shiva.
- Will never loose sight of this teaching while doing this, Tushyanti Ramanti cha.
 - Enjoy life – Don't complain.
 - Moksha – Not escaping from world.
 - Looking at world as world.... Escapism...

Looking at world as God Life a blessing. For experiencing Bagawan all the time.

Bashyam :

- Matchitta → Vighraha Vakyam.
 - Mayi Chittam esham te Vai Adhikaranya Bahuvirhi Samasa.
 - One whose mind always in the Lord.
 - Lord who is in the form of the world itself.
- For him Ishvara Darshanam is not separate exercise. Jagat Darshanam by attitudinal change is converted to Ishvara Darshanam.
- Moolam class – Vishwaroopa Darshanam is Divinisation of the world.
- Look at same world but now with reverence & respect.
- Matgatah Pranaha – Prana = Sense Organs.
- Mamgatah = Praptah – Dwelling on
- Pranaha = Chakshuradhaya (Sense Organs)



Sanskrit Vocal

सप्त प्राणाः प्रभवन्ति तस्मात् सप्तार्चिषः समिधः सप्त होमाः ।
सप्ते इमे लोका येषु चरन्ति प्राणा गुहाशया निहिताः सप्त सप्त ॥८॥

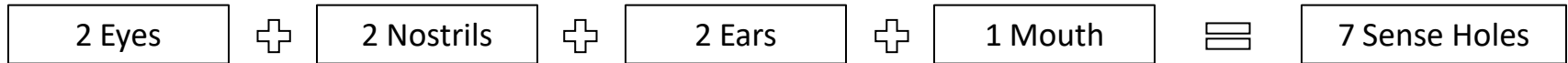
Transliteration

sapta-prāṇāḥ prabhavanti tasmāt saptārciṣas samidhas sapta-homāḥ,
sapta ime lokā yeṣu caranti prāṇā guhāśayā nihitās sapta sapta.

Meaning

From Him are born the seven pranas, the seven flames ; the seven (kinds of) fuel, the seven oblations and also these seven lokas where the Pranas move seated in the heart, seven placed in each.

- From the supreme self are born the seven sense holes in the head.



- 7 flames are 7 powers of cognition that beam out to illumine their respective objects.

Objects	Perceive
Eyes	Form & Color
Ears	Sound
Nostrils	Smell
Mouth	Taste
Skin	Touch

- A flame is maintained only by fuel. Here the fuel is the objects. If no sound, we will not recognise ears.
- Sound is fuel that maintains the flame of sound Consciousness.

- Power of cognition is the oblation thrown in the flame of objects. It gets burnt down by the objects.
- There are sense nerve centres on the intellect whose vitality takes a rest in the cave of the heart where the individual remains in deep sleep.
- Prana is the life principle which move and function in the intellect as reflected consciousness.
- Esham Te – Bahuvri – Samasa
Mayi Upa Sam Kruta Karanat...
- Sense organs are always revelling in the Lord – Dwelling upon God – in form of Akasha, Jalam, Vayu, Vriksha, Manushya, Jagat....
- Habit of Cockroach – Drinks oil – Tailapahe api is Ishvara.

Meaning No. 1 :

- Matgatah Prana – Matgatah Jeevana, their life itself.
- Their entire life is dedicated to Lord to serve and attain God.
- God is means and end.
God is way and Goal.
- They are called Vishwaroopas Bakts.

Lecture – 326 :

Page 248 – Verse 9 :

Bashyam :

- Verse 8 – 11 – How Vishwarupa Bakta will get converted into Jivatma Paramatma Aikya Jnani. Vishwaroopas Bakta is an informed person.
- Bagawan is Nimitta – Upadana Karanam – Entire creation is Manifestation of Lord.

- Vedantic Angle – Still Ajnani... Looks at Universe as Bagawan. Has expanded mind + Values.
Aham / Mamakara heavily diluted.
- Doesn't claim – That Ishvara and I – one & same.
- Declared glories of Lord – I can claim without reservation. Ishvara is everything. I am everything.
- If I can't claim, knowledge is incomplete – Vedanta Siddhanta. Penultimate stage.
- No courage to claim – I am everything. To Convert Vishwaroopa Bakta to Aikya Jnani. 2 factors important.

a) Self effort required for Sravanam, Mananam.

Uddaret Atmanam – Guru Prapti.

Chapter 6 – Verse 5 :

Sanskrit Vocal

Meaning

उद्धरेदात्मनात्मानं नात्मानमवसादयेत्।
आत्मैव ह्यात्मनो बन्धुरात्मैव रिपुरात्मनः ॥ ६.५ ॥

The self is the friend of the self for him who has conquered himself by the Self ; but to the unconquered self, this Self stands in the position of an enemy like the (external) foe.

b) Ishvara Anugraha – Giving promise to all.

Vishwaroopa Baktas – You put effort, I give grace.

Secret :

- Bagawan is embodiment of grace. All the time available like sunlight. We have to only tap. Sunlight. We have to only tap.
- Sun need not send light.
Sun has sent light.
Sun can't withdraw light.
- You do what you have to do – I will do my job!

- Conversion from Jingyasu Bakta to Jnani Bakta – Verse 8 – 11 – important.

Verse 9 : Glory of Vishwaroopa Bakta

- Matchitta – Keeps me in their mind all the time.
- Bagawan – Primary goal of life.

Vedanta	Bakti
Goal = Moksha	Goal = Bagawan

- Moksha replaced by Bagawan.
- Matgatah Prana... Sense Organs always engaged in me.
- Matagata Prana = Matagata Chakshuradhikara Prana.
- Their Sense Organs withdrawn and directed towards me.

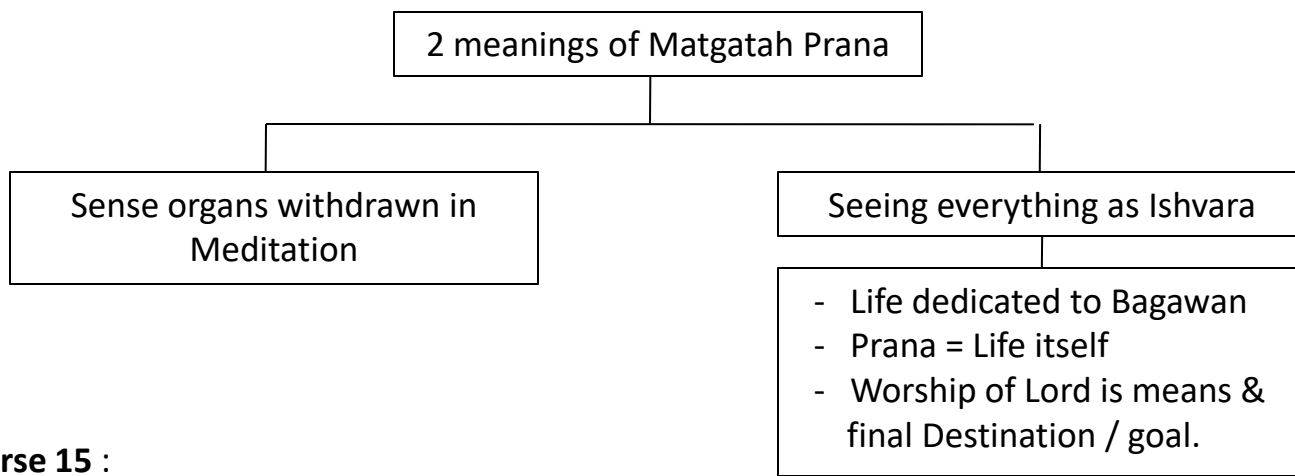
Sense Organs Withdrawn	Practicing Ishvara
Upasambrutam	Dhyanam

- Withdrawl of Sense Organs happens only during meditation.

Matagatah – Prana :

- 1) Constantly engaged in Ishvara Upasana.
- 2) Engaged in worldly transactions.

- Sense organs contacting world.
- Whatever he sees, he converts into Ishvara Dhyanam – by remembering Surya. Sunrise, I am experiencing is Ishvara experience.
- Sun rise / Ocean = Ishvara Darshanam.



Chapter 11 – Verse 15 :

Sanskrit Vocal

Transliteration

अर्जुन उवाच

पश्यामि देवांस्तव देव देहे
 सर्वांस्तथा भूतविशेषसङ्घान्।
 ब्रह्माणमीशं कमलासनस्थं
 ऋषींश्च सर्वानुरगांश्च दिव्यान् ॥ ११.१५ ॥

mat-karma-krin mat-paramo
 mad-bhaktah sanga-varjitah
 nirvairah sarva-bhuteshu
 yah sa mam eti pandava

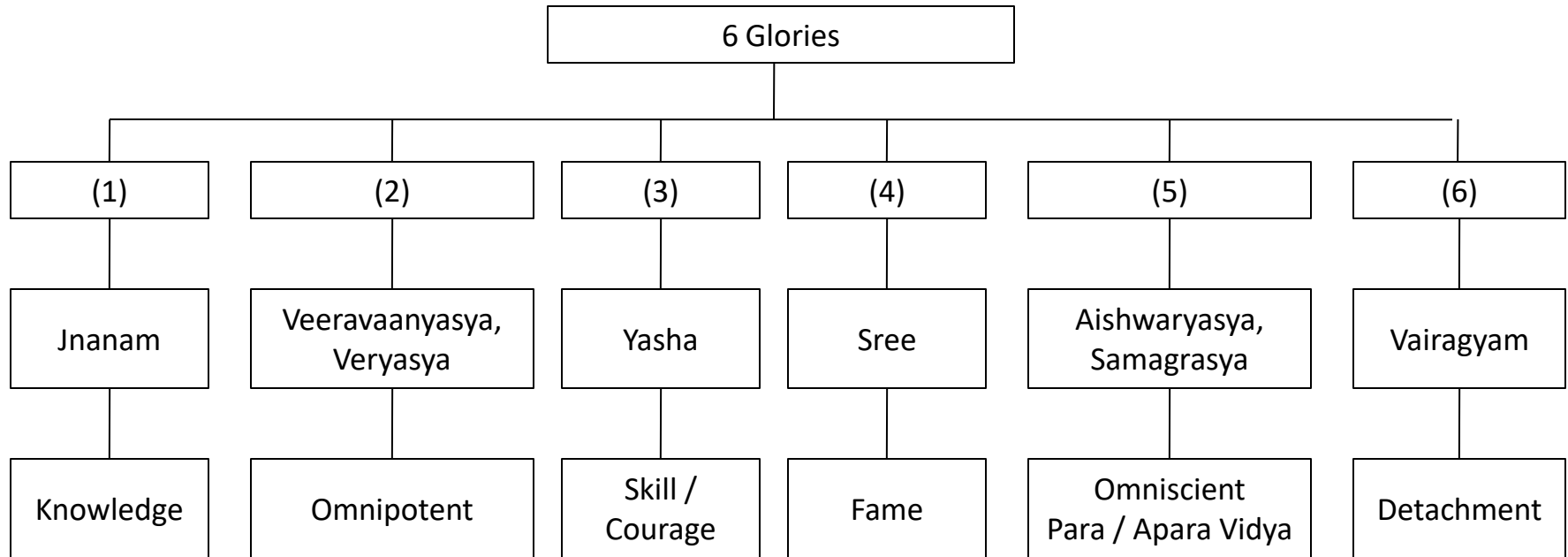
To be seen later.

Meaning

I see all the gods, O God, in your body, and (also) hosts of various classes of beings, Brahma, the Lord of Creation, seated on a Lotus, all the Rsi-s and celestial serpents.

- Bashyam – 2nd Part continues.
- Bodhayantaha = Avagama Yantaha.
- Have knowledge & share with Eka Rupa Baktas – (who have Shiva – Vishnu conflicts)
- Transcend relative Greatness.
- Transcend finite God Principle.
- Use it only as a symbol. Let it represent totality.

- Bodhayantaha – Avagamantaha.
- Paraspam Anyonyana Kathayanthaha....
- When 2 Vishwaroopa Baktas meet, share & enjoy this subject, they Mutually discuss Ishvaras Glories... 6 Virtues :



- Tushyanti Cha.... No external pressure.
- Sign of spiritual progress – Talk less of family issues... when Baktas meet.

People	Discuss	
Great People	Ideas & Principles	Uttama
Mediocre People	Events	Madhyama
Lowest People	Other people	Mandah

What category we belong to?

- Satisfied – Ramti cha.
- Rathī – thrilled while discussing.
- Like Priya Sangataha – Person with Love / attachment & away for one month.... Embrace / Jump...
- Pet Dog – Looses control – climbs all over in Rathī – Joy.

Anvaya :

- Paraspam Bodhayantaha mam, Nityam Kathayantaha Cha Santaha, Matchittaha – Matgatah Pranaha Bodha, Tushanticha Ramanticha.

Introduction to Verse 10 :

- Spiritual seeker enjoying Vishwaroopa Bakti and Jigyasu Bakti....

7th Chapter – Classification :

- Artha – Artharthi – Baktas – reducing Sakama Baktis, these people are Jigyasu Nishkama Bakta.

What you want? Jnanam / Moksha?

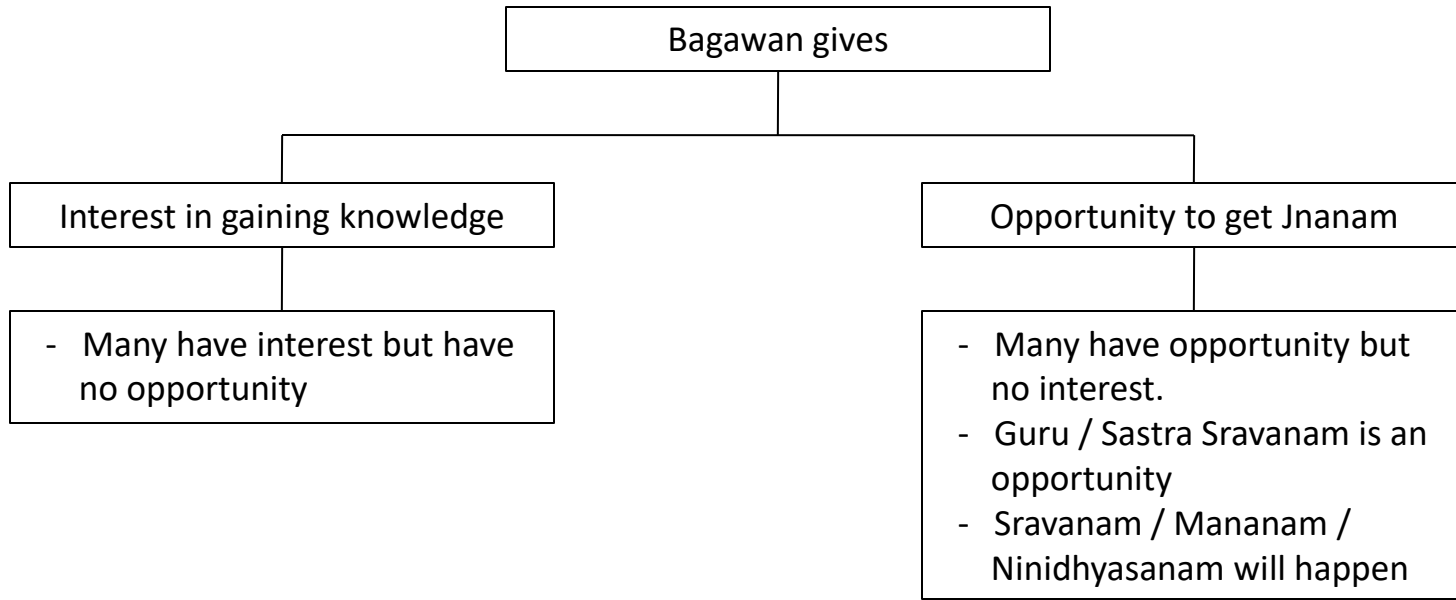
- Go on Prarabda Lane. Don't waste Bakti + Prayer forgetting issues – Yathoktam Prarai.
- One who enjoys Bakti in verse 8 + 9 with this mindset worships me.

How Bagawan responds to their Bakti?

- My response is in verse 10 + 11.
- Most important sloka of entire gita learn By heart.

Verse 10 :

- **Gist** : I will give Jnanam to Vishwaroopa Bakta
- Jnanam – Not physical entity thing to be handed over like food for Hungry person.



- Buddhi Yogam Dadami – I give opportunity and interest and finally liberation.
- Where Bakti is there, Bagawan will give Opportunity and interest for Jnanam. Haters of Advaita Jnanam will become lovers and then gainers of Advaita Jnanam.

Bashyam :

- Satatam → Nithyam
- This is Pratya Vibigyaha sloka like – **Chapter 9 – Verse 22 :**

Sanskrit Vocal

अनन्याश्चिन्तयन्तो मां ये जनाः पर्युपासते।
तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहम्॥ ९.२२ ॥

Meaning

To those men who worship Me alone, thinking of no other, to those ever self-controlled, I secure for them that which is not already possessed (Yoga) by them, and preserve for them what they already possess (Ksema).

Jingyasu Bakas :

- Have Viveka / Vairagyam / Sadhana Chatustaya Sampatti.
- Have Vairagyam with respect to finite Goals of life – Dharma, Artha, Kama.

Katho Upanishad :

- Vairagyam towards Preyas and interested in Sreyas.
- Withdrawl from Sarva Bahya Eshana – all worldly desires (Nivritta)
- Kahola Brahmanam – Brihardanyaka Upanishad.

Brihardanyaka Upanishad : 3 – 5 – 1

Sanskrit Vocal

अथ हैनं कहोलः कौषीतकेयः पप्रच्छ ; याज्ञवल्क्येति
होवाच, यदेव साक्षादपरोक्षाद्ब्रह्म, य आत्मा सर्वान्तरः, तं
मे व्याचक्ष्वेति ; एष त आत्मा सर्वान्तरः । कतमो
याज्ञवल्क्य सर्वान्तरः ? योऽशनायापिपासे शोकं मोहं
जरां मृत्युमत्येति । एतं वै तमात्मानं विदित्वा ब्राह्मणाः
पुत्रैषणायाश्च वित्तैषणायाश्च लोकैषणायाश्च व्युत्थायाथ
भिक्षाचर्यं चरन्ति ; या ह्येव पुत्रैषणा सा वित्तैषणा, या
वित्तैषणा सा लोकैषणा, उमे ह्येते एषणे एव भवतः ।
तस्माद्ब्राह्मणः पाण्डित्यं निर्विद्य बाल्येन तिष्ठासेत् ।
बाल्यं च पाण्डित्यं च निर्विद्याथ मुनिः, अमौनं च मौनं
च निर्विद्याथ ब्राह्मणः ; स ब्राह्मणः केन स्यात् ? येन
स्यात्तेनेदृश एव, अतोऽन्यदार्तम् । ततो ह कहोलः कौषी-
तकेय उपरराम ॥ १ ॥ इति पञ्चमं ब्राह्मणम् ॥

Transliteration

atha hainam kaholah kauṣītakeyaḥ papraccha
yājñavalkyēti hovāca
yadeva sāksādaparokṣādbrahma ya ātmā
sarvāntaras taṁ me vyācakṣvety
eṣa ta ātmā sarvāntaraḥ
katamo yājñavalkya sarvāntaro
yo'śanāyāpipāse śokaṁ moham jarām
mrityumatyety
etaṁ vai tamātmānaṁ viditvā
brāhmaṇāḥ putraiṣaṇāyāśca vittaiṣaṇāyāśca
lokaiṣaṇāyāśca vyutthāyātha bhikṣācaryaṁ caranti
yā hyeva putraiṣaṇā sā vittaiṣaṇā
yā vittaiṣaṇā sā lokaiṣaṇobhe hyete eṣaṇe eva
bhavatas
tasmādbrahmaṇaḥ pāṇḍityaṁ nirvidya
bālyena tiṣṭhāset
bālyam ca pāṇḍityaṁ ca nirvidyātha munir
amaunaṁ ca maunaṁ ca nirvidyātha brāhmaṇaḥ
sa brāhmaṇaḥ kena syād yena syāt
tenedṛśa evāto'nyadārtam
ya evam veda evāto'nyadārtam
tato ha kaholah kauṣītakeya upararāma

Meaning

Then Kahola, the son of Kusitaka, asked him. 'Yajnavalkya,' said he, 'explain to me the Brahman that is immediate and direct - the self that is within all.' 'This is your self that is within all.' 'Which is within all, Yajna-vaalkya?' 'That which transcends hunger and thirst, grief, delusion, decay and death. Knowing this very Self the Brahmanas renounce the desire for sons, for wealth and for the worlds, and lead a mendicant life. That which is the desire for sons is the desire for wealth, and that which is the desire for wealth is the desire for the worlds, for both these are but desires. Therefore the knower of Brahman, having known all about scholarship, should try to live upon that strength which comes of knowledge ; having known all about this strength as well as scholarship, he becomes meditative ; having known all about both meditateness and its opposite, he becomes a knower of Brahman. How does that knower of Brahman behave? Howsoever he may behave, he is just such. Except this everything is perishable.' Thereupon Kahola, the son of Kusitaka, kept silent.

- Eshana → Putra, Vitta, Loka.
- Yajnavalkya → Self is that which transcends hunger, thirst, grief, delusion, decay, death. Knowing this Brahmanas renounce desire for son, wealth & the worlds.
- Bajatam → Seva Manam - continue Pancha Maha Agya.
- Vedanta takes care of Pramanam. Pancha Maha Yagya alone takes care of Pramata (Student).
- Student also has to be good, not only teacher.
- Pancha Maha Yagya Sankalpam is for Jnana, Vairagya Siddhartham. Nothing else.

Shankaras question :

- What type of Bakta?
- Artha – Artharthi? They pray to solve family problems / worldly projects..

- Baktas interest is Preethi poorvakam.
- Love for God as Destination – Avyabicharini Bakti / Ananya Bakti / Jingyasu Bakti / Nishkama Bakti.....
- Aartha Bakta loves God as a means. End is to solve family problems.
- Jingyasu Bakta – keeps Bagawan as Means and end.

Chapter 13 – Verse 11 :

Sanskrit Vocal

मयि चानन्ययोगेन भक्तिरव्यभिचारिणी ।
विविक्तदेशसेवित्वमरतिर्जनसंसदि ॥ १३.११ ॥

Meaning

Unswerving devotion unto Me by the Yoga of non-separation, resorting to solitary places, distaste for the society of men.....

- Preethi = Snehaha – love for God – as end / destination – Sadhya Rupena not Sadhana Rupena Bakti.
- With such intensity they worship Lord.

What does Lord do?

- Dadami – Prayachhami... shall bless them / bestow them with Buddhi Yoga.
- Buddhi here means Samyak Darshanam.
- Normally Buddhi is intellect. Here it means Right knowledge.
 - Soham is right knowledge.
 - Da-Soham is Wrong knowledge.
- Dasoham Deliberately permitted for sometime. Wrong knowledge is called Adhyaropaha.
- During Adhyaropa, Vedanta deliberately promotes wrong knowledge.
- Srishti / Sthithi / Pralaya... wrong knowledge.

- Later Vedanta says they are not there.
- I am withdrawing what I said. Na Nirodho Na Chotpattihi, Na Baddoh, Na Sadhakaha – Na Mumukshur Na Vaitaha Maneesha Paramartataha.
- Da Soham (wrong knowledge) is deliberately promoted.
- Right knowledge – Da – Soham – Samyak Darshanam.
- Adhyaropasya Adhyaropaha.

<p>Chapter 9 – Verse 4 :</p> <p><i>Sanskrit Vocal</i></p> <p>मया ततमिदं सर्वं जगदव्यक्तमूर्तिना। मत्स्थानि सर्वभूतानि न चाहं तेष्ववस्थितः ॥ ९.४ ॥</p> <p><i>Meaning</i></p> <p>All this world (universe) is pervaded by Me in My Unmanifest form (aspect) ; all beings exist in Me, but I do not dwell in them.</p>	<p>Chapter 9 – Verse 5 :</p> <p><i>Sanskrit Vocal</i></p> <p>न च मत्स्थानि भूतानि पश्य मे योगमैश्वरम्। भूतभृन्न च भूतस्थो ममात्मा भूतभावनः ॥ ९.५ ॥</p> <p><i>Meaning</i></p> <p>Nor do the beings exist (in reality) in Me – behold My divine Yoga supporting all beings, but not dwelling in them, am I My Self, the ‘efficient – cause’ of all beings.</p>
- Mastani Sarva Butani	- Na Cha Mastani Butani
- Adyaropa	- Apavada
- All this world is pervaded by me in my unmanifest form	- Nor do beings exist in reality in me.
- All beings exist in me but I do not dwell in them	- I behold my divine Yoga supporting all being, but not dwell in them.
	<ul style="list-style-type: none"> - Nimitta Karanam - Efficient cause

- Ma → Tattva Vishayam

My Real Nature.

7th Chapter

Real Nature called Para Prakrti

9th Chapter – Verses 4 - 10

- Avyakta Murtani
- Nirguna Brahman Svaroopam Vishayam

Chapter 9 – Verse 4 :

Sanskrit Vocal

मया ततमिदं सर्वं जगदव्यक्तमूर्तिना ।
मत्स्थानि सर्वभूतानि न चाहं तेष्ववस्थितः ॥ ९.४ ॥

Meaning

All this world (universe) is pervaded by Me in My Unmanifest form (aspect) ; all beings exist in Me, but I do not dwell in them.

Chapter 9 – Verse 5 :

Sanskrit Vocal

न च मत्स्थानि भूतानि पश्य मे योगमैश्वरम् ।
भूतभृन्न च भूतस्थो ममात्मा भूतभावनः ॥ ९.५ ॥

Meaning

Nor do the beings exist (in reality) in Me – behold My divine Yoga supporting all beings, but not dwelling in them, am I My Self, the ‘efficient-cause’ of all beings.

Chapter 9 – Verse 6 :

Sanskrit Vocal

यथाकाशस्थितो नित्यं वायुः सर्वत्रगो महान् ।
तथा सर्वाणि भूतानि मत्स्थानीत्युपधारय ॥ ९.६ ॥

Meaning

As the mighty wind, moving everywhere, rest always in space (the Akasa), even so, Know you, all beings rest in Me.

Chapter 9 – Verse 7 :

Sanskrit Vocal

सर्वभूतानि कौन्तेय प्रकृतिं यान्ति मामिकाम्।
कल्पक्षये पुनस्तानि कल्पादौ विसृजाम्यहम् ॥ ९.७ ॥

Meaning

All beings, O Kaunteya (O Son of Kunti), go into My Prakrti (Nature) at the end of a Kalpa ; I send them forth again at the beginning of (the next) Kalpa.

Chapter 9 – Verse 8 :

Sanskrit Vocal

प्रकृतिं स्वामवष्टभ्य विसृजामि पुनः पुनः।
भूतग्राममिमं कृत्स्नमवशं प्रकृतेर्वशात् ॥ ९.८ ॥

Meaning

Animating My Prakrti, I, again and again send forth all this helpless multitude of beings, by the force of nature (Prakrti).

Chapter 9 – Verse 9 :

Sanskrit Vocal

न च मां तानि कर्माणि निबध्नन्ति धनञ्जय।
उदासीनवदासीनमसक्तं तेषु कर्मसु ॥ ९.९ ॥

Meaning

Sitting like one indifferent, and unattached to these acts, O Dhanamjaya, these acts do not bind Me.

Chapter 9 – Verse 10 :

Sanskrit Vocal

मयाध्यक्षेण प्रकृतिः सूयते सचराचरम्।
हेतुनानेन कौन्तेय जगद्विपरिवर्तते ॥ ९.१० ॥

Meaning

Under Me as her Supervisor, Prakrti (nature) produces the moving and the unmoving ; because of this, O Kaunteya, the world revolves.

Bahuvrihi Samasa :

- Mattamvam → Eva
Vishaya Yasya Darshanasya
Samayak Darshanam.
- Tena Yogena → Baktas association with that knowledge will happen.
Yoga is to Attain.
- Tam Buddhi Yogam → I will bless them with such right knowledge.
- Samyak Matihi Prakaranam → Upadesa Sahasri – One chapter
- Mapuynanthi → By that knowledge they will Merge into me.
- Ma → Paramchavaram
- Upayanti → Pratipadyante
- Through Mere knowledge, they will come, join, merge into me.
- Reach Lord without Motion.
- Atma – Butam Mam – Bagawan – Not Anatma Located in some place. Located Bagawan is also Mithya.
- Yo Veda Nihitam Guhayam.
- Lord who is very Atma of Jagat. Aham Atma Gudakesha Sarva Buta Ashaya Sthitaha (Verse 20).
- Attains Atma = Soham Bavena Pujayet.

Deho Davalaya Proktaha,
Jeevo Devas Sanatanaha,
Tyajet Ajnana Nirmalyam,
Soham Bavena Pujayet.

- My body is Temple.
- Removing all old flowers, Anadikala Ajnam, Oldest inner flower, I realise I Jeevatma alone am Paramatma.

How do you do Puja?

- Soham Bavena Pujayet.

Lecture – 327 :

Page 249 – Verse 10 :

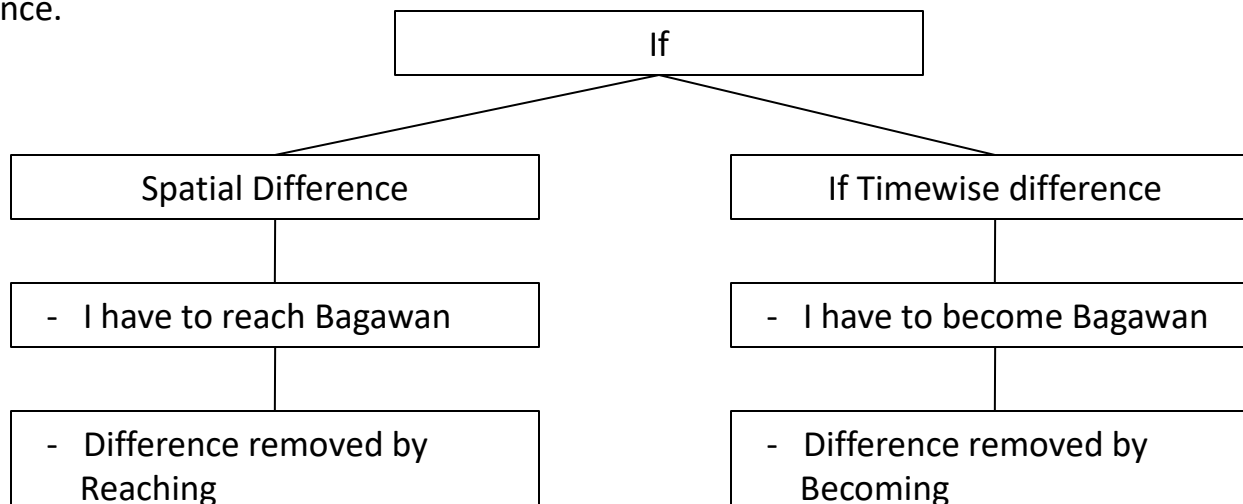
Bashyam – 5 Line :

- Verse 7 → All Vishwaroopa Baktas blessed with Unshaken yoga. Avikampa Yoga.
- Verse 8 to 11 → Avikampa Yoga explained.
- Verse 10 & 11 → Definition Avikampa Yoga = Buddhi Yoga = Jnana Yoga.
- Jnanam = Samyak Darshanam of Real God. Right understanding of Nirguna Brahman.
- Right knowledge should include God is Nirguna Brahman. It should also include fact – Nirguna Brahman is nondifferent than me.
- Ishvara = Para Prakirti = Myself = Samyak Darshanam = Buddhi Yoga.
- Karma Yoga = Karma as Sadhana Means.
- Jnana Yoga – Not Sadhana.
- Bagawan doesn't bless Sadhaka with Sadhanam.
- Here Buddhi yoga is Conviction / association with Right knowledge. Attainment of Right knowledge = Buddhi Prapti = Jnana Prapti.
- Lord Blesses Vishwaroopa Bakta with Jnana Prapti = Ishvara Prapti.
- No difference between Jnana Prapti + Ishvara Prapti.

- Attainment of one is attainment of other.
- Therefore Krishna says – Mam Upayanti – Jnana Praptya, Mam Prapnuvanti.

Why we say attachment of knowledge is attainment of Ishvara?

- Because difference between Bagawan and Bakta – Not Physical – Not Timewise difference. It is purely caused by ignorance.



- Both not there. Notion but ignorance / Notion – I am faraway from Bagawan.
- Dropping Notion is called Merger.
- Intellectual Event – Notion belongs to intellect. Merger is intellectual event not physical event.
- Atma Butam Atmatvena Upayanti – conveys all above.
- Upayanti = Pragdyante
- Attains me – Reaches me without motion.

Bashyam :

- I bless them with knowledge. I will bless them – (Tesham) with knowledge.

Ke ? Who are they? Referred by “Te” Pronoun?

Answer :

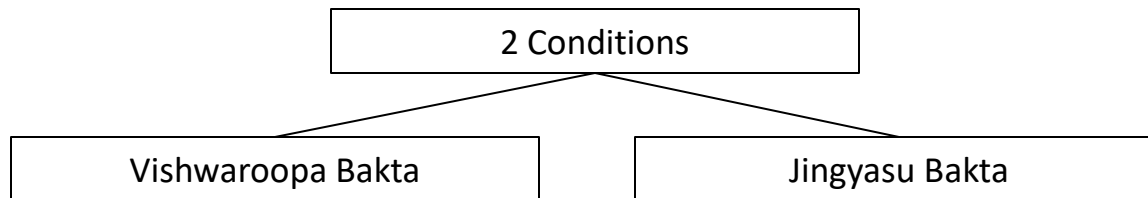
- Tey – They are those – Ye... who are Mamprapadyante – who worship me – as Vishwaroopa Bakti. Not eka Bakti.

What type of Bakti?

- Matchitta, Matgatah Prana
Bodhyanta Parasparam

Verse 9 :

- Vishwarupa Baktas referred by 2 pronouns.
- Not Artha – Artharti Bakta but Jingyasu Bakta.



- Will get this knowledge.

Anvaya :

- Satta Yuktanam.
- Preethi Purvakam Bajatam, Tesham – Aham Tam Buddhi Yogam Dadami.
- Yena – Te Mam Upayanti
- Jivatma – Paramatma Aikyam Mentioned here.

Verse 11 :

- Based on previous verse, Shankara raises 2 questions.
- Kimartham Tvat Baktanaam Buddhi Yogam Dadasi.

For what purpose do you Bless Baktas with Buddhi Yoga?

- By Buddhi Yoga, Bakta reaches Bagawan. Therefore obstacle between Bakta and Bagawan is Removed. What is standing in between is called Prapti Pratibandha Hetuhu.
- What is that Hurdle which stands between Bakta + Bagawan
- What hurdle Pratibandha is removed by Buddhi yoga.
- Kasya Pratibanda Hetu = Obstacle.
- Buddhi Yoga = Nashakam – Remove of what obstacle.
- What is obstacle which is removed by Jnanam?
- Answer – Verse 11 :

Question 1 : Kimartham Dadasi.

- What is purpose for which you give Buddhi Yogam?

Answer :

Anukampartham :

- My compassion is only reason. Out of sheer empathy / sympathy is the only reason for giving Buddhi Yoga. Because Baktas are struggling in ocean of Samsara.
- Prayojanam is only showing compassion.

Question 2 :

- What is hurdle standing between Bakta and Bagawan?

Answer :

- Tamaha – ignorance caused notion. I am different from Bagawan notion alone is cause.
- No actual difference at all.

- That notion and ignorance hurdle removed by Jnanam.
- Jnanam = Lamp of knowledge.
- Knowledge is compared to a Lamp.
- 3 Common features between knowledge and Lamp – (Madhusudhana Saraswati).

Knowledge	Lamp
Remove Darkness : <ul style="list-style-type: none"> - Sva Vishaya Avarna Nivartakah Avatrakatvam - Removes Darkness of ignorance which covers object / conceals object / Veils object. 	<ul style="list-style-type: none"> - Removes external darkness which covers object.
Not Dependent : <ul style="list-style-type: none"> - Sajatiya Aparā Apekshakatvam = Anapekshatvam - Both do not depend on 2nd Lamp – 2nd illuminator to illumine its object. - Both self revealing and effulgent 	<ul style="list-style-type: none"> - Lamp illumines everything itself doesn't required 2nd lamp. - Lamp – self revealing + revealing others knowledge.
Independent : <ul style="list-style-type: none"> - Sva Utpatti Adirakta Sahakari Anapekshatvam - For knowledge to arise, Chitta Shuddhi- Ekagrata, Shastra Pramanam, Guru many factors required. - To remove ignorance, knowledge. Knowledge doesn't depend on any factor. - It is independent for functioning - Dependent on rising 	<ul style="list-style-type: none"> - Lamp depends on many factors to come into existence. - For rise of flame Wick / oil / oil holder / match box / match stick. - To remove darkness it doesn't depend on any factor. - It is independent for function - Dependent on rising

What is function?

- Removing darkness – Budarthaka Deepika – Madushna Saraswatis Big + Profound Gita commentary.

Translated in English also - Subcommentary :

- Budartha Tattwa Loka.

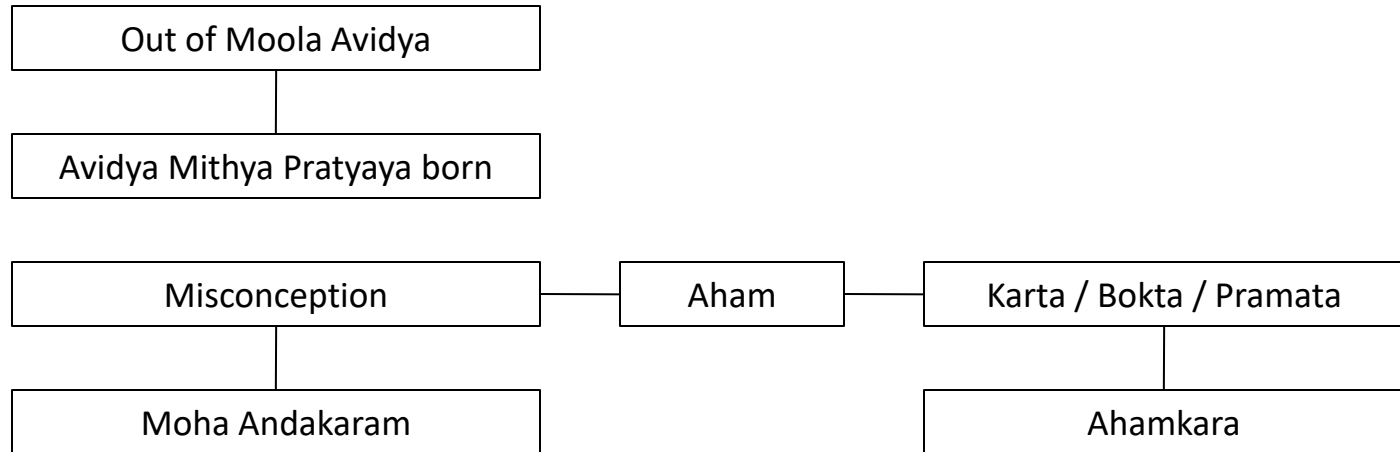
Shankara Bashyam :

- For those Baktaas, Vishvarupa, Jingyasu Baktas, Both adjectives important, Tamaha Nashayami – I shall destroy their ignorance.
- In Bagawans mind, thought of compassion comes.

How will Bakta get Moksha? Come out of Samsara?

- Major in family problems – issues.
- Not sensitive to understand deeper Samsara problem.
- Guru / Shastra / Moksha non-relevant.
- Don't feel pain of Samsara. Mind pre-occupied with family issue.
- Jingyasu Baktas – Intensely feel the heat of Samsara – family issues insignificant. For Buddha – wife, Kingdom, only child irrelevant – His mind caught with why old age, disease, death.
- When Samsara issue bigger, family issues minor. They are called Jingyasu Baktas.
- They desperately want to get out of samsara. They in ICU.
 - Artha – General ward
 - Artharthi – General ward.
- Anukampartham – extra compassion. How can I take them out of ICU.
- Other Baktas – repeatedly come for issues.

- Jingyasu – lifted out of Hospital for Good.
- Ajnagam – Aviveka Ajatam.
- Moola Avidya = Ajnanam = Avivekaha...



- Darkness of Moha / Confusion
- Adhyasa = Dark period / night of delusion = Tamaha = Mohandakaram.
- This delusion, I shall destroy.

Anandagiri Adds :

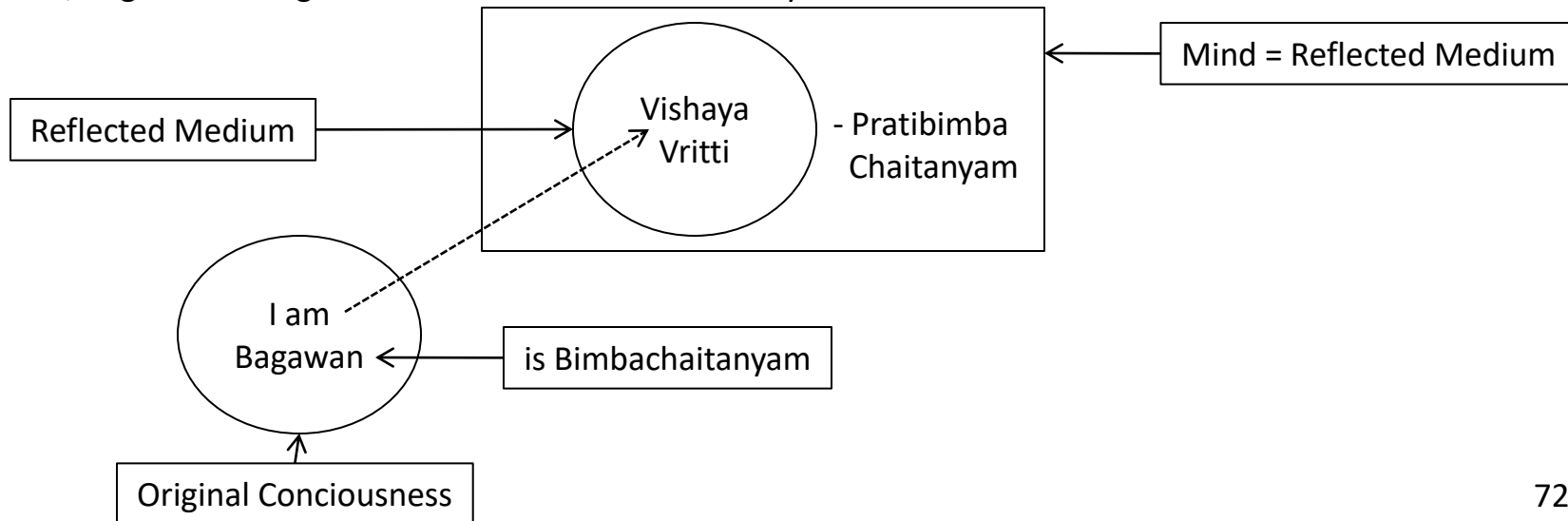
- Moola Avidya + Delusion destroyed.
- Delusion if alone destroyed – No benefit.
- Ajnana Janya Tamaha also destroyed.

How I destroy both?

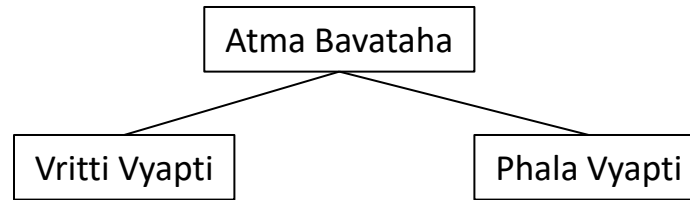
- Atma Bavastaha – Atmano Bavaha.
- Reflexive pronoun – In their own mind...

Antahkarana Ashaya.....

- Aham Brahma Asmi Vritti.
- Thought that Rises in the mind when I listen to Mahavakyam.
- Vishwaroopa Baktas given opportunity + desire to study scriptures.
- True love for God will be generated and they will study Mahavakya Vichara. That produces Aham Brahma Asmi Vritti.
- Vritti = Atma Basaha.
- Akhandakara Vritti = Atma Bavataha means I am located in Akhandakara Vritti.
- Staha = Located.
- Atma Bavana = Akhandakara Vritti.
- Bagawan is located in Akhandakara Vritti = means what?
- Vritti serves as a Reflecting Medium. Mind serves as a Reflecting Medium.
- In the Vritti, Bagawan is Original Conciousness Bimba Chaitanyam.



- Vritti is therefore called Pratibimba chaitanyam = Atma Bavataha



- Bagawan is inform of Reflected Concousness.
- When Vritti is associated with Reflected Conciousness (Pratibimba Chaitanyam) it becomes Jnanam – why?
- Vritti by itself – Jadam. Only when Reflection comes, it becomes Jnanam and Jnanam will destroy.
- Knowledge = Mix of Thought + Reflected Conciousness.

|

- Jnana Deepaha = Mix of Vritti + Pratibimba Chaitanyam
- Jnana Deepena, Viveka Pratyaya Rupena. Through knowledge I shall destroy ignorance.

Jnana – Deepa Example 10 Common Featur's / Conditions for Light Removing Darkness			
S. No.	Deepa – Lamp	Jnanam – Knowledge	Remarks
1.	<ul style="list-style-type: none"> - Protected – Enclosure - Aparavakam 	<ul style="list-style-type: none"> - Vairaygyam (Detachment) in visible enclosure - Vivakta Antahkarana Adharena 	<ul style="list-style-type: none"> - Mental condition in form of Dama, Shama,. - Mind detached from thought of external world is Kshama. - Mind detached from external world is Dama. - Intelligence / Antahkaranam is protected in enclosure of Detachment from world.

S. No.	Deepa – Lamp	Jnanam – Knowledge	Remarks
2.	<ul style="list-style-type: none"> - Oil Holder – Vessel - Must be kept in a protected enclosure 	<ul style="list-style-type: none"> - Support / Holder container = Mind – Antahkaranam. - Which holds Ishvaras Anugraha in which Intelligence vick is there. 	<ul style="list-style-type: none"> - Lamp requires Oil Holder.
3.	<ul style="list-style-type: none"> - Holder should have oil 	<ul style="list-style-type: none"> - Ishvara Prasada - Grace of Lord (Anugraha) - Love of Lord. - Sneha 	<ul style="list-style-type: none"> - This Soaks the intelligence - Tapped by Bakti = Karyma Yoga + Upasana Yoga. - Intelligence Vick with Samskaras soaked in oil of Bakti – Sharpened in Upasana & Sadhanas.
4.	<ul style="list-style-type: none"> - Vick 	<ul style="list-style-type: none"> - Prajnya – Intelligence - Mind should have intelligence 	<ul style="list-style-type: none"> - Because of intelligence, Akahandakhara Vritti takes place (Aham Brahma Asmi)
5.	<ul style="list-style-type: none"> - Deepa – Flame – Light 	<ul style="list-style-type: none"> - Vritti / Thought 	<ul style="list-style-type: none"> - Viveka Pratyaya Vritti called Akhandakara Vritti / Brahmakara Vritti
6.	<ul style="list-style-type: none"> - Deepa – Prabha Brilliance – Glow 	<ul style="list-style-type: none"> - Reflected conciousness Pratibimba chaitanyam which removes Darkness of ignorance / Darkness of the world - “Hero” 	<ul style="list-style-type: none"> - Because of Reflected Conciousness Pratibimba Chaitanyam is formed in Vritti and has Briliance / Glow. - Samyak Darshanam = Vritti pratibimba Chaitanyam

S. No.	Deepa – Lamp	Jnanam – Knowledge	Remarks	
7.	- Nourished / Supported by Favourable Air (Vata) / Oxygen	<u>Favourable</u> - Jingyasu Vividisha / Abinivesha. - Love for knowledge / Intense yearning - Ishvara Jnanam Iccha	- For Flame 2 types of winds required.	
			<u>Favaourable</u> - Keeps flame going	<u>Unfavourable</u> - Puts off gentle flame
8.	- Freedom from unfavourable wind	<u>Unfavourable</u> - Raaga / Dvesha / Kama / Krodha / must be driven away by Vairagyam enclosure / protects.	- Mind not disturbed by Vikshepa - Vishaya Vyavruta Chitta	
9.	- Refinement of Vick. - Vick soaked in Oil + Sharpened / Straightened (Abinivesha) - Powered with Camphor - Ready to glow - Arrow sharpened	- Intense yearning propels - Chitta Ekagrata - Inteligence should be ready to catch fire with Jnanam	- Prajnya – intelligence should be Developed in Virtues like shanti, Ahimsa, Sravanam, Mananam, Nididhyasanam. - With refined mind only Akhandakara Vritti glow comes. - all exercises / Sadhanas for Tending of intelligence.	
10.	- Lighting Lamp - Glow removes Darkness in the room	- Bakti Prasada	- Glow called Pratibimba chaitanyam - Its called Vritti Jnanam which destroys Darkness of ignorance. - Vichara, invoking Viveka Pratyaya is Bakti	

Lecture 328 :

Verse 11 :

- Lord Blesses Jingyasu Baktaas with Advaita Jnanam which destroys ignorance and ignorance caused Samsara.
- To Communicate this idea, self knowledge is compared to Deepa / flame with 10 similarities.
- Mind turned away from sensory world is Akalakshamta.

Nivaka Apakarastena – Steha... Lamp is protected in that enclosure.

Located in such a mind, What is Lighting process?

- One pointed, focussed meditation Nitya Pravastah – regular Dhyanam, Sravanam and Meditation.
- Because of Long regular, concentrated practice of Sravanam / Mananam, Nididhyasanam.

Kaivalya Upanishad : I – 1 – 11

Sanskrit Vocal

आत्मानमरणिं कृत्वा प्रणवं चोत्तरारणिम्। ज्ञाननिर्मथनाभ्यासात्पाशं दहति
पण्डितः ॥ ११ ॥

Transliteration

ātmānamaraṇim kṛtvā praṇavam cottarāraṇim
jñānanirmathanābhyāsātpāśam dahati paṇḍitaḥ || 11 ||

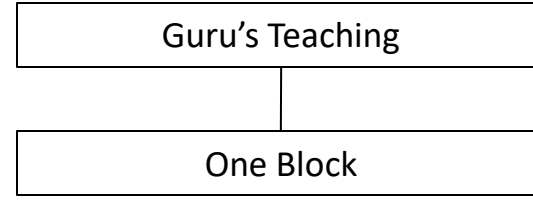
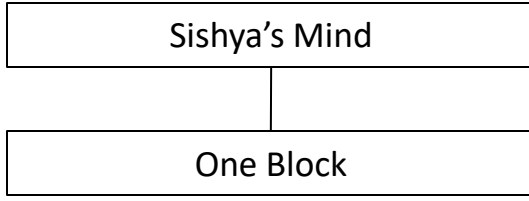
Meaning

By making the individual I-sense as the lower sacrificial block of wood and brahman as the upper block of wood, and (as though) repeatedly churning by the rod of contemplative inquiry, the wise burns all bondage as a result of knowledge obtained by the churning.

- Making the ego – Lower Arani.

OM – Upper Arani, through the practice of repeated churning of knowledge a wise man burns up all the chords of his bondage.

- Rub 2 blocks and generate fire.



- Because of rubbing process in every class invisible sparks expected.
- That spark is made into flame.

Chapter 4 – Verse 37 :

Sanskrit Vocal

यथैधांसि समिद्धोऽग्निर्भस्मसात्कुरुतेऽर्जुन।
ज्ञानाग्निः सर्वकर्माणि भस्मसात्कुरुते तथा ॥ ४.३७ ॥

Meaning

As the blazing fire reduces fuel to ashes, O Arjuna, so does the Fire-of-Knowledge reduce all actions to ashes.

- Sravanam → Spark
- Mananam → Flame
- Nididhyasanam → Conflagration
- Then Sanchita, Prarabda, Agami Karmas Burnt.
- Through Dhyana, Samyak Darshanam, right understanding is glow of Viveka Pratyaya.
- Basvata – Ba – to Glow.
- With glowing lamp, internal Darkness destroyed.

Anvaya :

Tesham Anukampartham eva,
Aham Atma Bavastaha San,
Basvata Jnana Deepena,
Agyana Jam Tamaha Nashyami.

- Tamaha → Dvitiya Vibakti
- Basmata → Ba (of Glow) + Vaan (Possessor)

What possesses Glow?

- Antahkarana Vritti possesses Glow of Samyak Darshanam.

Chapter 10 – Verse 12 :

Sanskrit Vocal

अर्जुन उवाच

परं ब्रह्म परं धाम पवित्रं परमं भवान्।
पुरुषं शाश्वतं दिव्यमादिदेवमजं विभुम् ॥ १०.१२ ॥

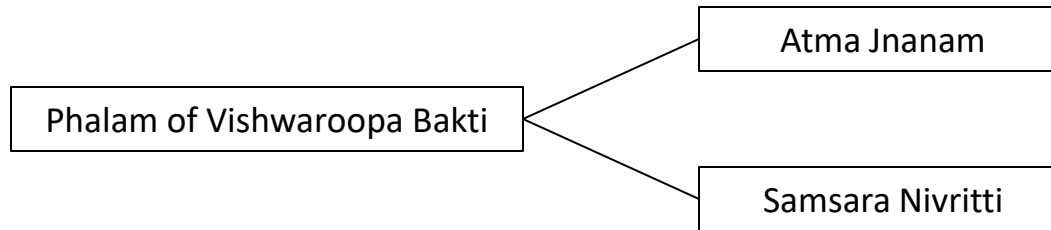
Meaning

You are the Supreme Brahman, the Supreme Abode,
the Supreme Purifier, Eternal, Divine Purusha, the
god of all gods, Unborn, Omnipresent.

- Verse 1 – 11 – Summary of 10 chapter.
- I am Jagat Karanam. I alone generate internal world of emotion as well as external world.
- Since I am Karanam, I alone am in the form of internal and external world.
- Vishwaroopa Darshanam Summarised in Chapter 1 – 11. Its indicated as Vishwaroopa Bakti.
- Result of Vishwaroopa Darshan - To Jingyasu Bakta, I will give Advaita Jnanam.

- From Aneka Bakti will enter Arupa Bakti

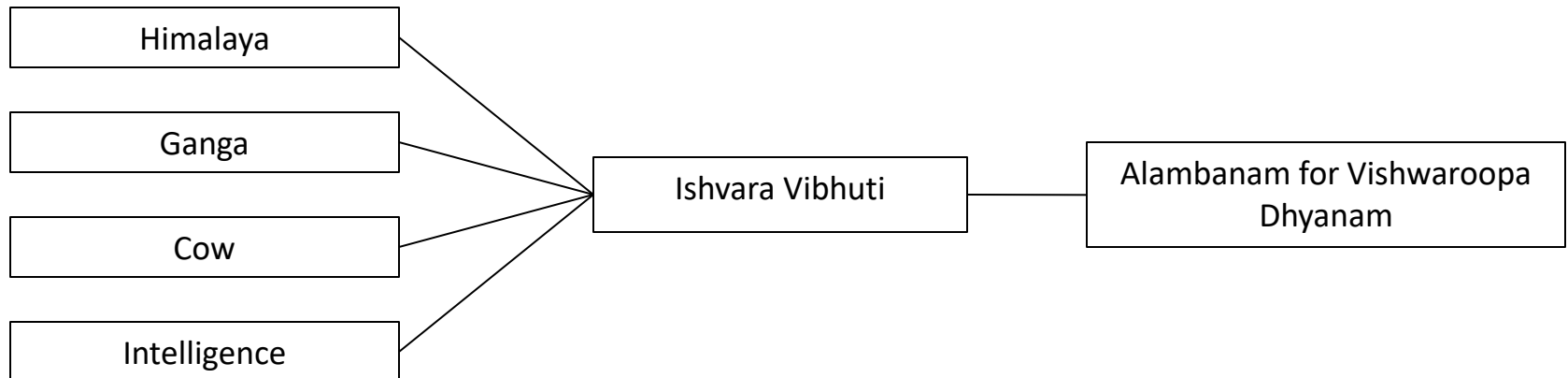
From Dvaita Bakti will enter Advaita Bakti.



- Verse 1 – 11 – Sara – essence of 700 verses of Gita. Can derive extract entire Gita from 11 Slokas.
- Practice Vishwaroopa Upasana for Advaita Jnanam.
- For Vishwarupa Upasana, Arjuna wants appropriate symbol / Alambanam.
- Give me set of Symbol which I can use for Dhyanam.
- Request starts 12 – 18.

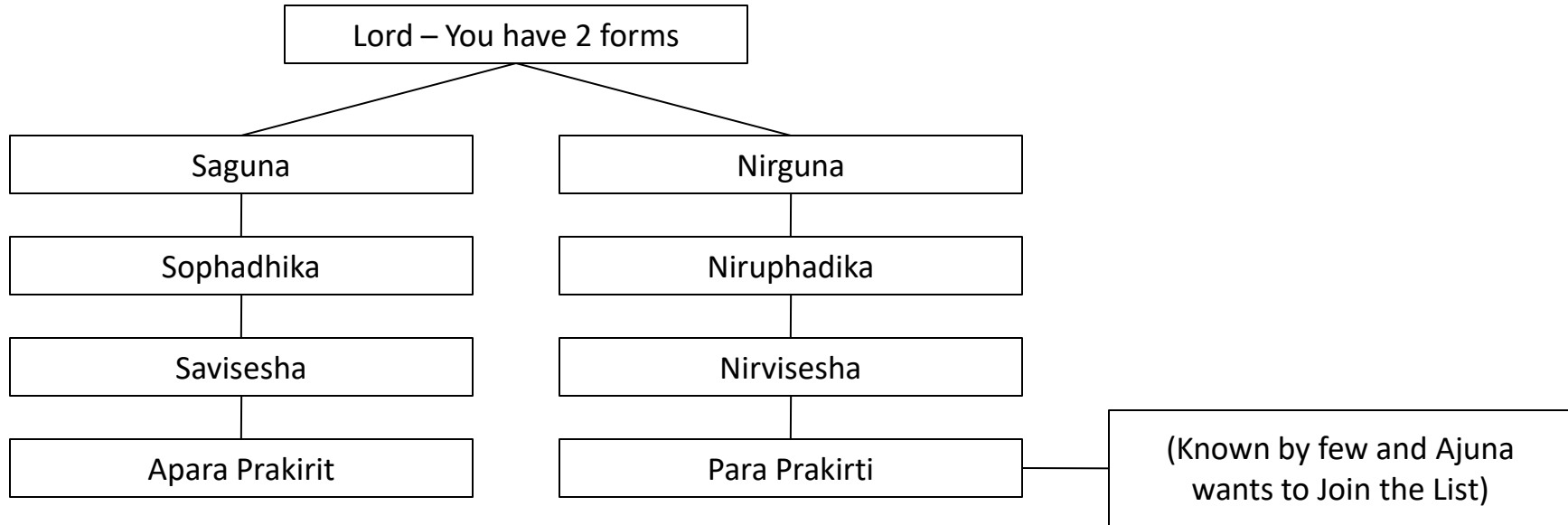
What is purpose of Vishwaroopa Dhyanam?

- Nirguna Jnanam.
- Every Alambanam for Vishwaroopa Dhyanam is called Isvara Vibhuti.

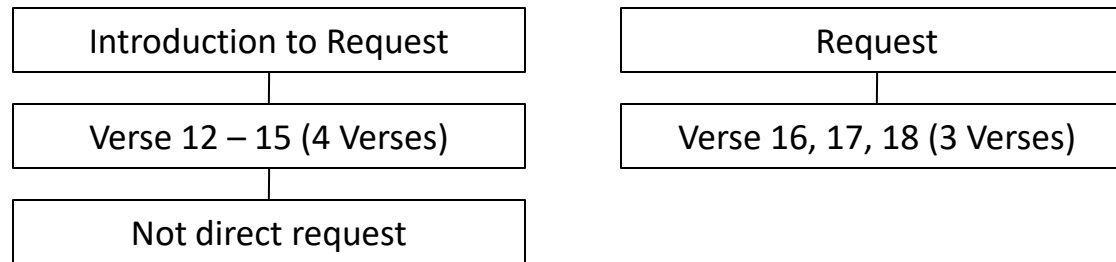


- Having heard Bagawans creative power (Yoga) and Bagawans manifestation – Vibhuti.. Arjuna made a request / prayer.

First states Lord Glories :



- Verse 12 describes Para / Apra Prakirti.



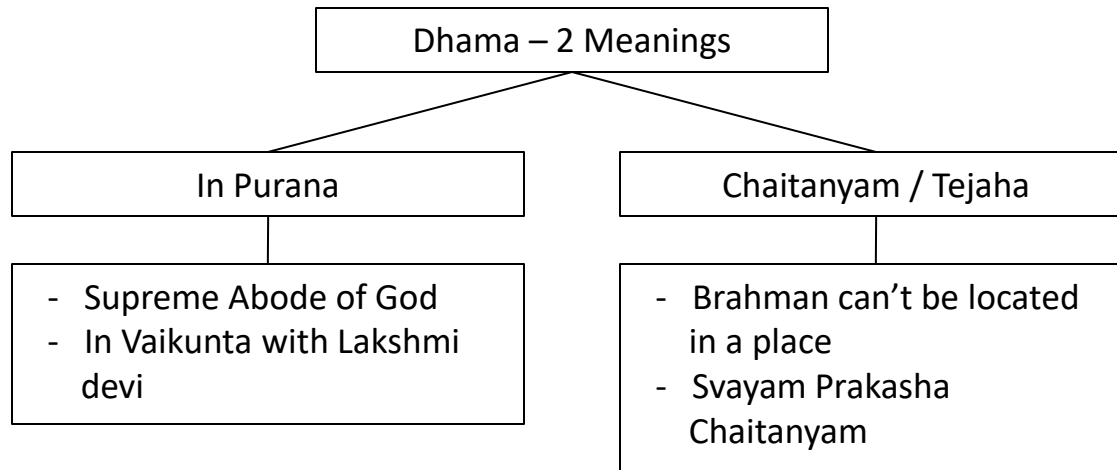
(1) Param Brahman :

- You are not really Avatara subject to Birth / Death.
- You are Param Brahmatma.

Param refers to Karya – Karana Vilakshana Turiyam Paramatma.

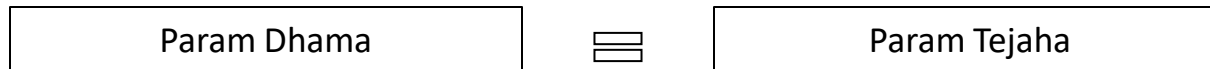
- Brahmatma – Jeevatma / Paramatma Aikyam.

(2) Param Dhama :



Why Param Tejaha?

- Jyotisham Tat Jyoti
- Light which illumines Sun, Moon, Stars.



(3) Pavithram :

- Pavanam – Greatest Purifier
- Vishnusahasranamam – “Pavitranaam Pavithram Yaha”

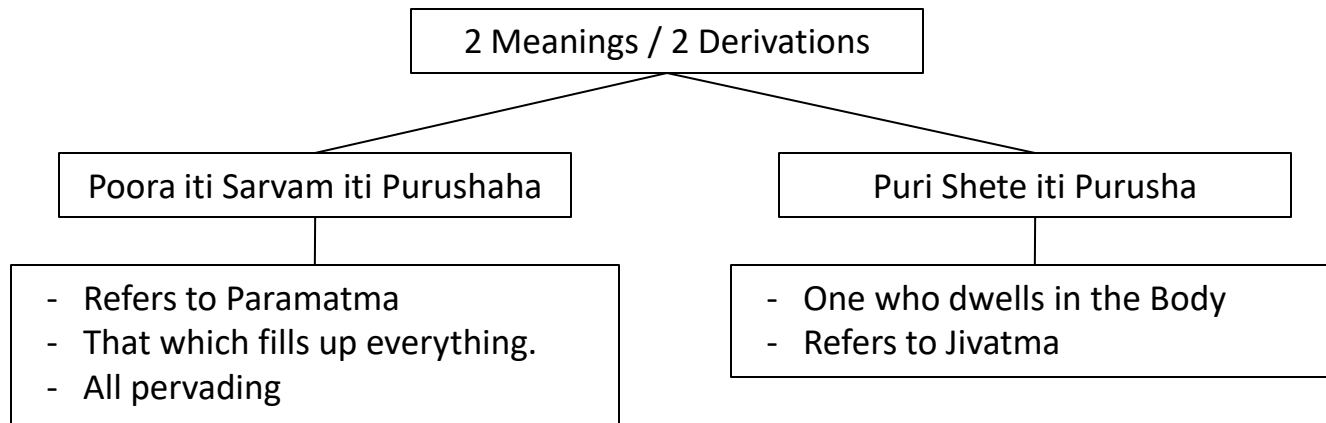
(4) Paramam :

- Paramam - Supreme

(5) Bavan :

- Bavan – You Krishna

(6) Purusham



- 2 Derivations explains Jeevatma, Paramatma Aikyam.

(7) Sashvatam :

- Nityam – eternal.

(8) Divyam :

- Divi Bavam
- One who resides in heaven / Upper Region / Higher Loka.
- Divi – Heaven – Bavam – Residing.

(9) Anandagiri :

- Param Brahman – Everywhere.
- Divi – Hridaya Akashe Parame Vyomni Sakshi chaitanya Rupena Vartamanam.
- Yo Veda Nihitam Guhayam Parame Vyoman = Hridayakasha – Higher Loka Sakshi.
- Transcend Puranic concept of God. Required in initial stage of Spiritual Life.
- Don't get stuck. Come to Chaitanya Brahman.
- Divi – Devayam.

(10) Aadi Devam :

- Primal Goal.
- Sarva Devanaam Aadau Bavam. One who existed before arrival of all Devas – Indra, Varuna, Agni, Brahma.
- Brahma Arrived from Lord.
- Vishnu has no Janma – Anaadi Brahman.

(11) Ajam :

- Ajam – Birthless.
- Janma Rahitaha.

(12) Vibhum :

- Vibhum – Vibavana Sheelam.
- All pervading – Nature Sarva Vyapakam.
- Arjuna Addresses Lord with 10 Adjectives to ask for a favour. Read next verse to form a sentence.

Chapter 10 – Verse 13 :

Sanskrit Vocal

आहुस्त्वामृषयः सर्वे देवर्षिर्नारदस्तथा।
असितो देवलो व्यासः स्वयं चैव ब्रवीषि मे ॥ १०.१३ ॥

Meaning

All the Rishis have thus declared You, as also the
Deva-Rishi Narada ; so also Asita, Devala and
Vyasa ; and now the same You yourself say to me.

- Verse 12 – you are none other than Param Brahman ; Supreme consciousness in heart of everyone.
- Arjuna seems to know Jeevatma Paramatma Aikyam.
- Seems to have Nirguna and Saguna and Aikyam knowledge.
- In the End puts an inverted coma, not my knowledge – Like that, “All Rishis – Narada, Asita, Devala, Vyasa have said” and you to have said it now. I am not Jnani....

Vishaya Tvam Idrishusham Ahuhu :

- Explained / declared in Verse 12.
- Tvam of Verse 13 should be connected to Purusha, Sashvatam – Dvitaya Vibakti.

Rishaya Ahuhu :

- Rishis declare you to be of above description.... Narada, Asita (Father – Disciple of Vyasa), Devala (Son disciple of Vyasa), and Vyasa – All Declare this truth.

Svayam Cai Va Bravisi Me :

- You yourself declare this. I want to know this Nirguna Svarupam.

Bashyam :

- Ahuhu → Kathayanti – declare you oh Lord / Oh – Krishna – all Rishis declare you as Purusham, Sashvatam.
- Vyasa is Vishnu Rupa – Guru Poornima also called Vyasa Poornima – compiler of Gita 5000 years ago, incorporated in Mahabharatha.

Ultimate Pramanam :

- You yourself have said. Therefore correct, Valid only.

Lecture : 329 : (Verse 13 – 17) Page 250 – Verse 13 :

Recap :

- Verse 1 – 11, Lord Krishna laid foundation for Vibhuti Yoga and Vishwaroopa Darshana Yoga.

Foundation :

- Bagawan is both Nimitta and Upadana Karanam of Universe.
- Upadana Karanam more important. It alone appears as all products. Bagawan alone appears as everything.

- Entire creation is Bagawan.
- Everything in it is Vibuti of Bagawan.
- Whoever appreciates this Vibuti and whoever practices Vishwaroopa Upasana will discover Nirguna Ishvara.
- Bagawan will provide desire and opportunity also.
- Desire without opportunity useless
Opportunity without desire useless.
- Bhagawan will provide opportunity and desire for Vishwaroopa Ishvara.
- Bheda Bakta will become Abheda Jnani Bakta.
- Bakti Journey will be over – Artha / Artharathi / Jingyasu / Jnani Baktas.
- You yourself are saying. Therefore everything must be valid information.

Anvaya :

Verse 12 :

- Bavaan Param Brahma, Param Dhama, Paramam Pavithram cha Asti.

Verse 13 :

- Sarve Rishayahe Tvam, Purusham, Sashvatam, Divyam, Aadi Devam, Ajam, Vibhum, Ahuhu.
- Deva Rishi Naradaha, Asitaha, Devalaha, Tata Vyasaha, Evam Ahuhu, Svayam cha eva, eva me Brahishi Bavan.
- You – 3rd person singular – Bavaan – subject Asti Not Asi your honour.
- Tvam – you – 2nd person singular.
- In conversation Avoid Tvam. Requires verb in 2nd person which are difficult in Sanskrit.
- Bavaan – for all – your honour – use 3rd person verb....
- Arjuna should have used Bhagawan instead of Bavaan.

Purpose :

- Any Vibhuti can be taken as Alambanam or Pratikam, and upon that the entire Bagawan can be visualised.
- One-enough. Few – mall of Alambanam requested.
- Before request Arjuna Appreciating lord in Saguna + Nirguna version (12 – 15) & then request in 16, 17, 18.
- 4 verses of Glorification & 3 verses of request.

Chapter 10 – Verse 14 :

Sanskrit Vocal

सर्वमेतदृतं मन्ये यन्मां वदसि केशव।
न हि ते भगवन्व्यक्तिं विदुर्देवा न दानवाः ॥ १०.१४ ॥

Meaning

I believe all this that You say to me as true, O Keshava
; verily, O Blessed Lord! Neither the Devas nor the
Danavas know Your manifestation : (identity).

- All Rishis know + declare your glory. May be trustworthy Svayam cha eva Brahithi.
- Arjuna laying foundation for request.
- Nobody can know your higher and lower Nirguna and Saguna – as much as you Bagawan can know.
- They have borrowed knowledge from Scriptures and you are its Author.
- Bagawan – you are ultimate source of Nirguna and Saguna Svarupam.
- When you the Original Acharya is right in front, why go for indirect teaching of Rishis. You should help me.

Bashyam :

- Sarvam etad Rishibhi Tvaya cha – Yathoutam.
- What has been declared by Rishis and you yourself as Purushatvam, Yathoktam, Sashvatam... Divyam –
Descriptions I consider valid.

a) Ritham :

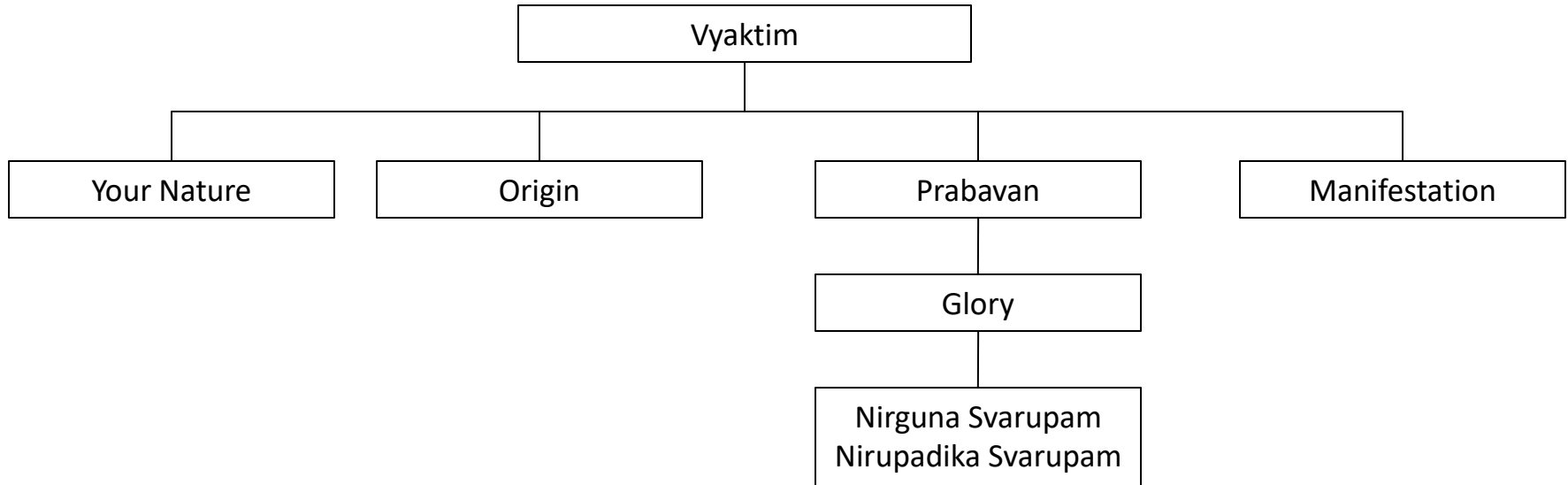
- Sathyam / fact. Not newspaper report. May – may not be reliable.
- Whatever you are telling me – 1 – 11 descriptions, I accept as fact.

b) Vadasi :

- You are telling me.

c) Nahi Te Bhagavan Vyaktim :

- Oh Bagawan – your Nature is Glorifying.



- Attributeless Nature.

d) Vidhur Deva Na Danavah:

- Even Gods and Asuras do not know – celestial beings don't know.
- Its not available for objectification.
- Human don't know and you know I want to know. Therefore teach me.

Anvaya :

- Eh! Keshava – Yathu Maam Vadati etatu Sarvam, Aham Ritham Manye....
- Eh Bagawan devaha Te Vyaktim Nahi Viduhu, Danavaha Na Vidhu....

Chapter 10 – Verse 15 :

Sanskrit Vocal

स्वयमेवात्मनात्मानं वेत्थ त्वं पुरुषोत्तम।
भूतभावन भूतेश देवदेव जगत्पते ॥ १०.१५ ॥

Meaning

Verily, You Yourself know Yourself by Yourself, O
Purshottama (Supreme Purusha). O Source of
beings, O Lord of beings, O God of gods, O Ruler
of the world.

- You are Aadhi Guru in entire Guru – Sishya Parampara.

Shankara :

- I know because of my Acharya. Govinda Bagawat Pada. He was taught by his Guru... Govinda Gauda Padacharya....
- Bagawan is ultimate Guru for himself.

a) Svayam eva Atmanam Vetha :

- You know yourself by yourself, without Shastra – Guru – Upadesa.
- Bagawan author of Sastras.
- How great you are!
- Pouring Praise on Krishna.

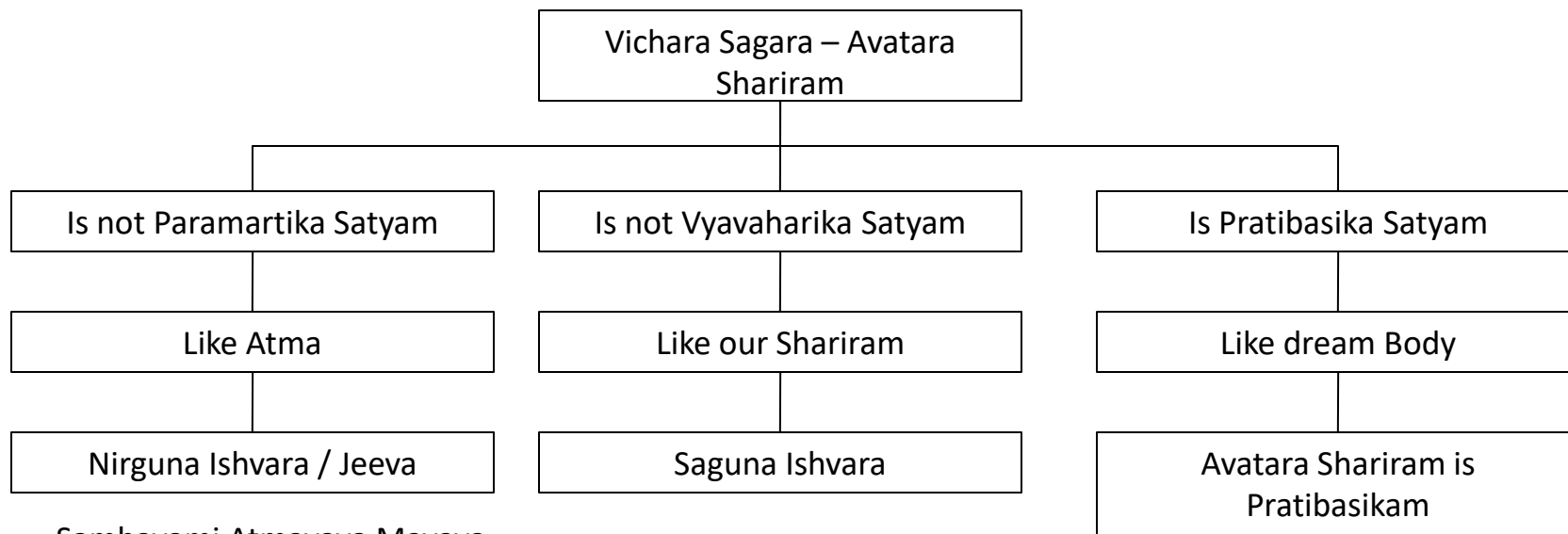
b) Atmanam Vetha :

- You know Turiya Nirguna Atma Svarupam without Guru – Shastra Upadesa.

How does Bagawan know Nirgunam Brahman?

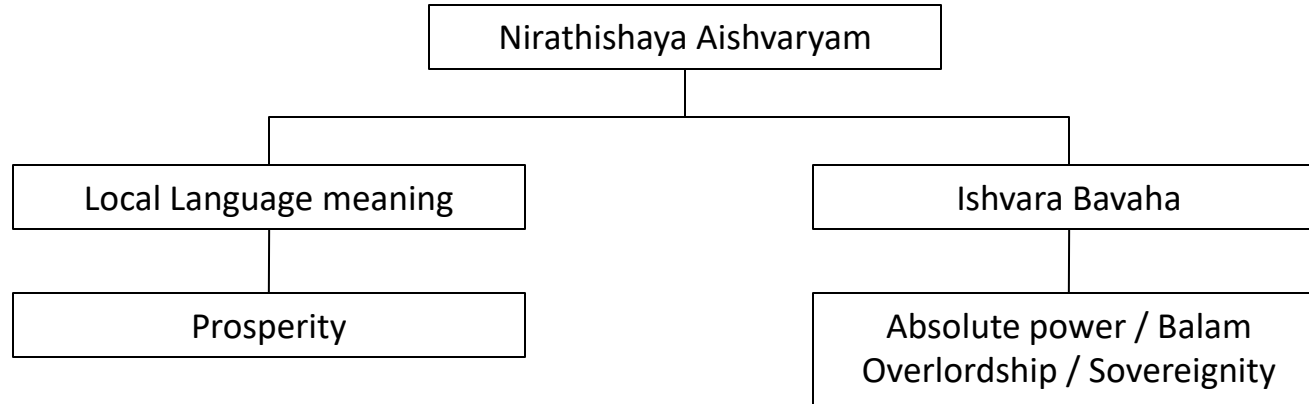
Paroksha Jnanam	Aparoksha Jnanam
<ul style="list-style-type: none"> - Not that there is Brahman. Not as I know Brahman. - This is 1st Step. 	<p><u>Atmanam</u></p> <ul style="list-style-type: none"> - Knows as himself - I am Brahman

- Krishna doesn't mistake Krishna Shariram as himself. Krishna Shariram is Mayikam.



- Sambavami Atmayaya Mayaya.
- Understands himself as Nirguna Brahman.
- Atmana Avishiya Dvena Vetha – Atma Nirguna Svarupam.
- Knows Vyavaharika Ishvara Svarupam also.
- Saguna Ishvara is Vyavaharika Satyam. You know Saguna Svarupam with extraordinary attributes.

- Nirathi Shaya → Absolute Jnanam, Total knowledge, Omniscient / Vyavaharika.



- 6 Virtues... Ishvara = Sophadika Svarupam
- Atmanatvam – refers to Niruphadikam

7th Chapter :

- Para / Apra Prakirti you know.

c) Purushottama :

Chapter 15 – Verse 16 & 17 :

Sanskrit Vocal

द्वाविमौ पुरुषौ लोके क्षरश्चाक्षर एव च।
क्षरः सर्वाणि भूतानि कूटस्थोऽक्षर उच्यते ॥ १५.१६ ॥

उत्तमः पुरुषस्त्वन्यः परमात्मेत्युदाहृतः।
यो लोकत्रयमाविश्य विभर्त्यव्यय ईश्वरः ॥ १५.१७ ॥

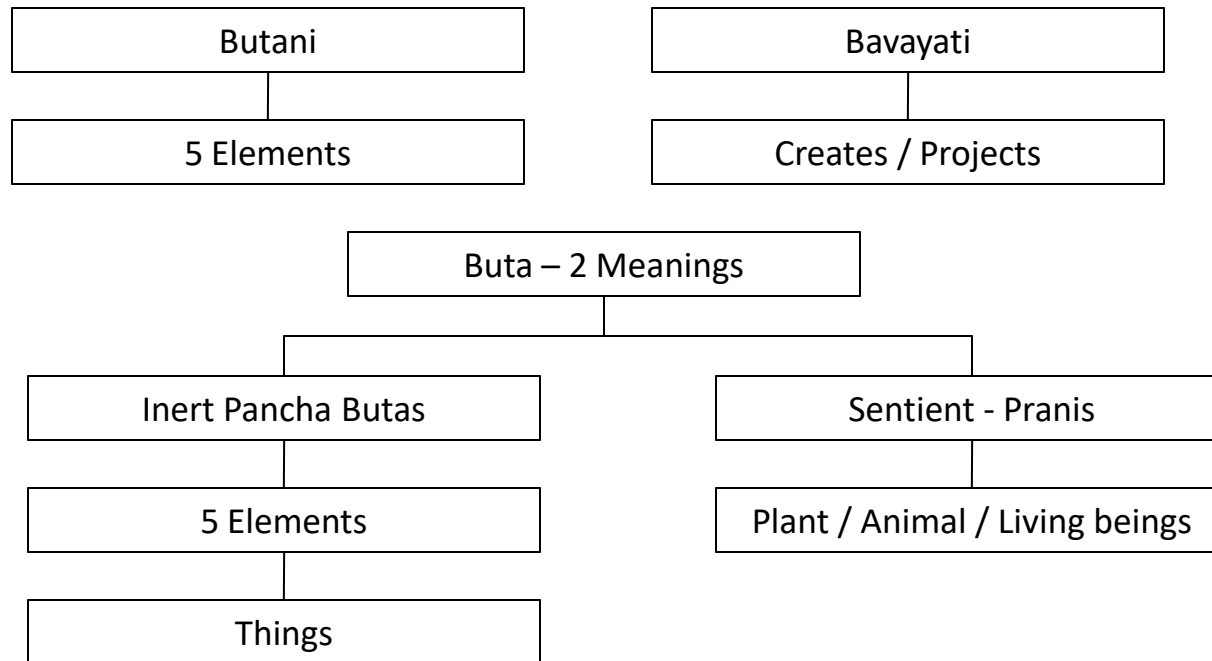
Meaning

Two Purushas are there in this world, the Perishable and the Imperishable. All beings are the Perishable and the Kutastha is called the Imperishable.

But distinct is the Supreme Purusha called the Highest Self, the indestructible Lord, who pervading the three worlds (waking, dream, and deep-sleep), sustains them.

- Kshara Purusha → Creation / World – because Lord is Karanam, World is Karyam.
- Akshara Purusha → Maya – Lord Power of Ichha, Kriya, Jnana Shakti, Sattvic / Rajasic / Tamasic.
- Uttama Purusha → Beyond creation & Maya – Adhi Shtanam – Vilakshanaha.
- Uttama Purusha reversed is Purushottama = Nirguna Brahman.

d) Butabavana :



- You are creator of Chara + Achara Prapancha – Srishti Karta.

e) Butesha :

- Butanam of Ishaha
- Sthithi Karanam
- Governing principle / controller.
- Many we create but don't know how to handle.

f) Deva Devaha :

- Devanam api devaha.
- Celestial Lord
- Creator of Brahma and other Rishis / Devas.

g) Jagat Pate :

- Lord of entire creation
- Protector → Ishaha, Ruler.
- Patihi → Protector through Dharma Shastram.
- Educates humanity through Dharma Shastram and thus maintains universe.
- If Human violate Dharma, he takes Avatara and protects.

Chapter 4 – Verse 8 :

Sanskrit Vocal

कर्मण्यकर्म यः पश्येदकर्मणि च कर्म यः।
स बुद्धिमान्मनुष्येषु स युक्तः कृत्स्नकर्मकृत् ॥ ४.१८ ॥

- Paati iti pati
- Paaa – to protect.
- Husband protects wife + family.

Meaning

For the protection of the good, for the destruction of the wicked and for the establishment of righteousness, I am born in every age.

Anvaya :

- Eh! Purushottama, buta bavana butesa, Deva Deva
Jagat pate, Tvam Svayam eva Atmana Atmanam veta.

Chapter 10 – Verse 16 :

Sanskrit Vocal

वक्तुमर्हस्यशेषेण दिव्या ह्यात्मविभूतयः।
याभिर्विभूतिभिर्लोकानिमांस्त्वं व्याप्य तिष्ठसि॥ १०.१६ ॥

Meaning

You should indeed, without reserve, tell me of your
Divine glories by which you exist pervading all
these worlds.

- You alone know.
- Others don't know. I don't know – I want to know. You have to give me a list of your glories.

Bashyam :

a) Vaktum :

Katayati
To Narrate

Arhasi
You should

- You should Narrate.

b) Asesena Divyaya Vibutayaha :

Asesena
Totally / Exhaustively

Divyaya
Extraordinary

Vibutayaha
Glories

- Arrangement of flower / pomegranate seeds Arranged...
- Not ordinary ones but extraordinary.

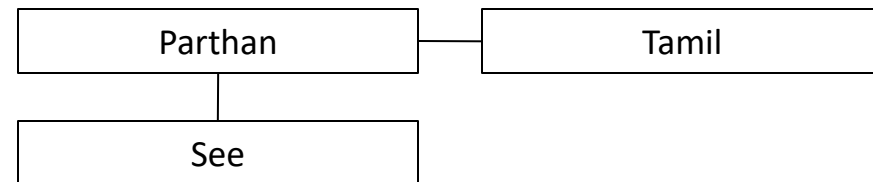
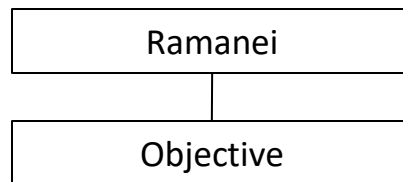
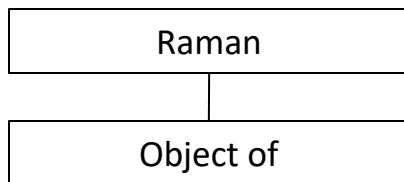
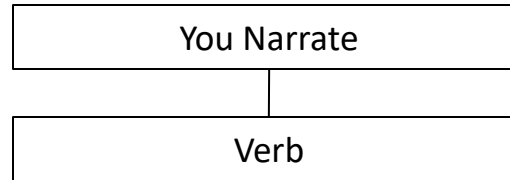
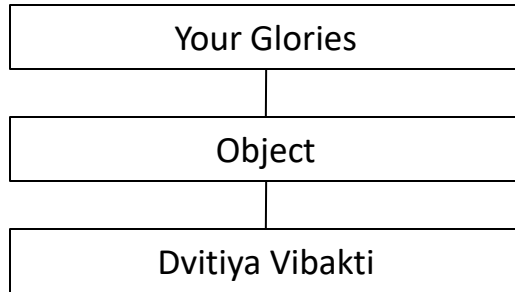
c) Atmanyaya :

- Your own glory.
- Atmavibutaya Atmanaha Vibutaya Vaktum Arhasi.
- Narrate your glories.

Grammar Problems :

- Vibhutayah – Nominative case - Glories
 - Noun
 - Object of verb

Vaktum Arhasi :



- I see Rama – Nominative
- Rama sees me – Objective.

- Atmana Mahatmana Vistarai....,
- Your extended manifestation.
- During Pralaya, folded condition.
- Srishti – Unfolded, expanded condition.
- Manifested Glories of yourself.
- Where are they located?

d) Imam Lokan Vyapya Tishtasi :

- Glorifies not confined to Bhu Loka but all 14 Lokas.
- We start with Ishta Devata Ekarupa but should not end there. Because of Aham and Mamakara, we have separated God and world. This is 1st Religious Blunder.
- Pushed world and then created Temple and 7 hours queue and in between 2 Jargandis see Ishvara.

Journey :

- Eka → Aneka → Arupa
- Other Religions – one version, nothing beyond. Most confine to Eka Rupa.

Anvaya :

Yaha hi Atma Vibutaya Divyaya Santi,
Yabihi Vibutibihi, Tvam Imam
Lokaan Vyapya Tishtasi, Taha
Tvam, Asheshena Vaktum Arhasi.

कथं विद्वामहं योगिंस्त्वां सदा परिचिन्तयन्।
केषु केषु च भावेषु चिन्त्योऽसि भगवन्मया ॥ १०.१७ ॥

How shall I, ever meditating, know You, O Yogin? In
what aspects or forms, O Blessed Lord, are You to
be thought of by me?

- Arjunas intention clear.
- List – not Academic. But for personal Sadhana.
- Each Vibuti – Alambanam
- Go Puja – During Grihapravesha, “Gavam Angeshu Tishtaviti, Bhuvanani chatur dasa.”
- In every Anga of cow – 14 Lokas spread, which is Vishwaroopa Ishvara Puja.
- Similarly Gaja / Kanya / Matru / Brahmachari / Sanyasi Puja. Everyone Glorified.

a) Chintya Asi Bagawan :

- Which symbol I can Meditate?
- Need list for Upasana.
- Vishwaroopa Darshana not culmination.

b) Katham Vidyamaham :

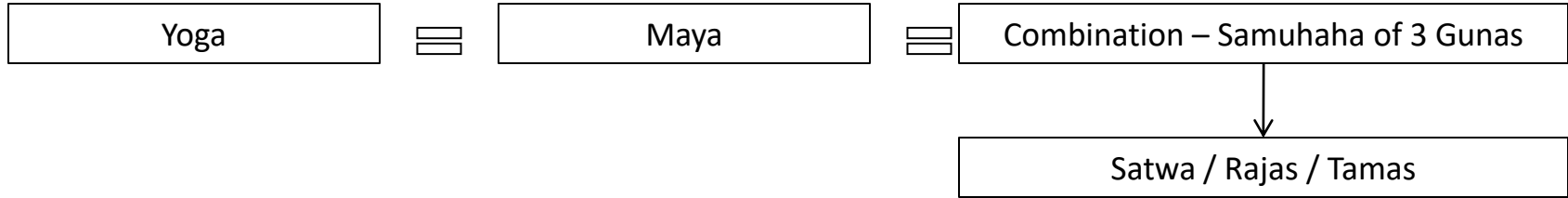
- How will I ultimately know Nirguna Brahman?
- How to become Brahma Jnani?

Intention :

- Vishwaroopa Upasana + Nirguna Brahman Jnanam.
- Tell me how do you manifest?

c) Yogistvam :

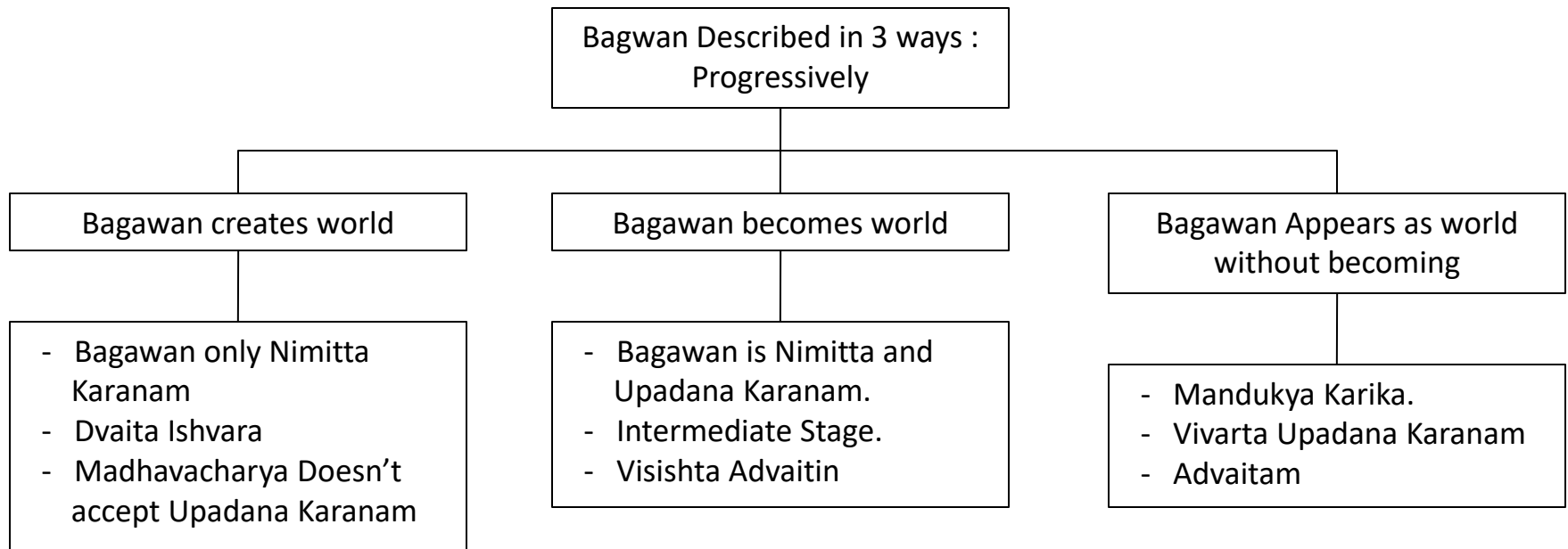
- Great Yogin not Karma Yogin or Upasana Yogin but Maya Yogin.
- Yogi – Normally means Sadhak. Yoga Asya Asti iti Yogi.
- One who has Yoga – Gunanam Ghatanam Yoga.



- Ghatanam means combination.
- Combination of 3 Gunas in Sastra is called Maya.
- Trigunanan Samuhaha – is Maya
- Yoga – Final meaning – Maya.
- Yoga Maya Sama Vritaha....

Why Mayas has 3 Gunas?

- Combination – Samuhaha?
- **Required for 3 main functions :**
 - Rajo → Required for Srishti
 - Sattwa → Required for Sthithi
 - Tamo → Required for Laya
- With Maya Upadhi you can create all with Maya power, you appear as all this.



Lecture 329 :

Page 252 – Verse 17 :

- During Vishwaroopaa Dhyanam, I am Visishta Advaitin.
- Sadhak at Sadhana Level.
- Bagawan = Total. I am part of Bagawan. Amsha – Amshi bava.
- Visishta Advaitam – Not incorrect but only incomplete.
- Everybody has to go through Dvaitam while worshipping Ishta Devata.
- Visishta Advaitin – while practicing Vishwaroopaa Dhyanam and become Advaitin in Abheda Jnanam.
- Here yogin is Mayin – Nimitta Upadana Karanam Ishvara.

d) Tvam Sada Pari Chintayam :

- Tvam Chintyan → Meditating upon you.
- Tvam Vidyan → Vishwaroopam Ishvara.
- Chintanam → Upasanam
- Constantly meditating upon Saguna you, how can I come to know Nirguna you.
- Keshu Keshu cha Baveshu / Vastu / Entities?
- What are those entities – worth meditating upon?
- Chintyaha Asi – Dheyaya Asi – Upasya?
- Worthy of meditation? Upasana?

e) Maya :

- I want to meditate and want list.

Anvaya :

Eh! Yogin
Tvam Sada Parichintayan San
Aham Katham Tvam Vidyam?
Eh Bagawan, Tvam Keshu Keshu
Baveshu cha, Maya Chintyaya Asi?

- Intention to know Bagawans Vibuti – for meditating on Ishvara... Aham Vidyam....
- Yogin = Mayin / Mayi / Nimitta Upadhana Karanam.
- Tvam Pari Chintyan – Meditating upon you Vishwaroopam

f) Baveshu : - Entities / Vastushu...

Chapter 10 – Verse 18 :

Sanskrit Vocal

विस्तरेणात्मनो योगं विभूतिं च जनार्दन।
भूयः कथय तृप्तिर्हि शृण्वतो नास्ति मेऽमृतम् ॥ १०.१८ ॥

Meaning

Tell me again, in detail, O Janardana of your Yoga-power and Immanent glory ; for I do not feel satisfied by hearing your life giving and so nectar-like speech.

- I have essence of Vibhuti Yoga. Not trying to learn anything new.

General :

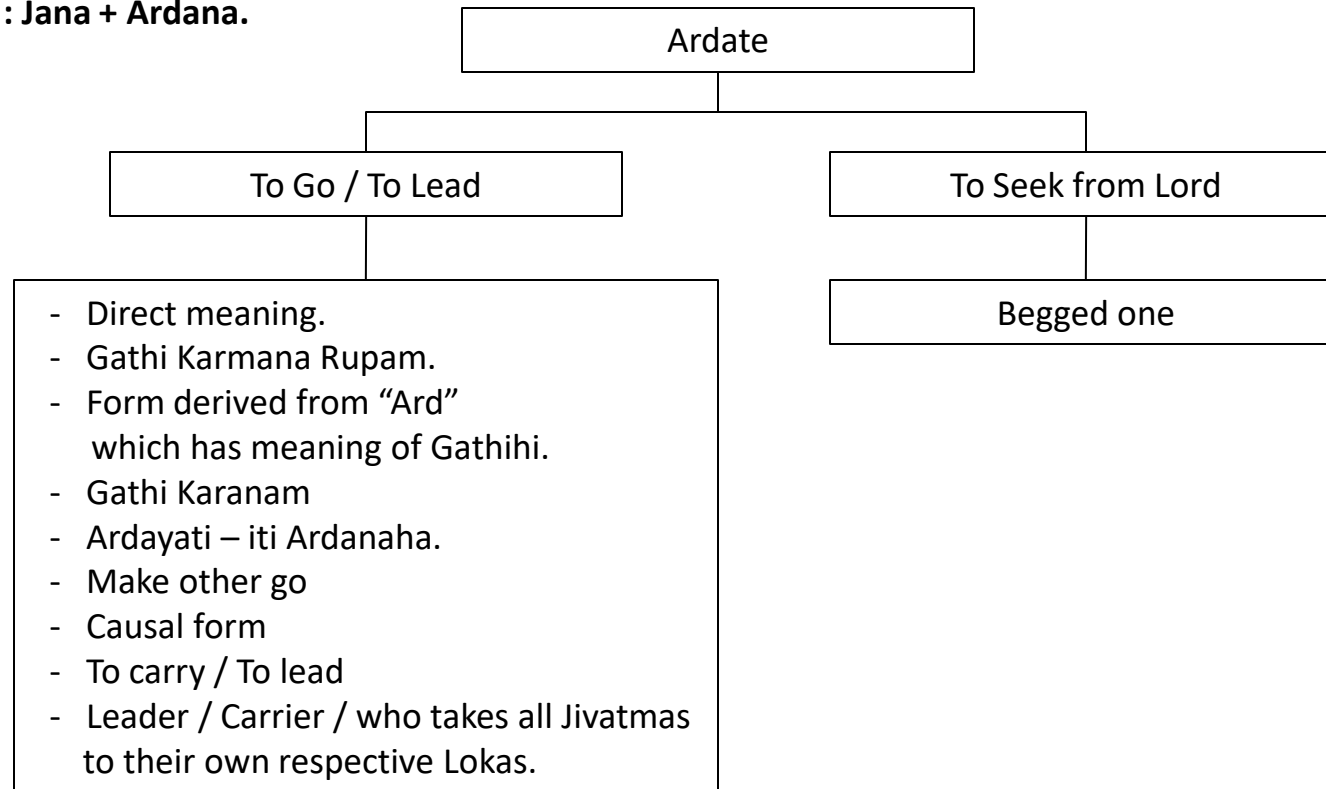
- Entire creation your vibuti / Glory – central message of 10th chapter.
- 2 enjoy listening directly from your mouth. (Sentimental). Enjoying whole thing.
- Vistarena → Elaborate on your power of manifestation.
- What I am hearing is Amurtham consumed through ears. Some joy I am getting. I am not satiated by that. Any amount I take, more I want.
- I want big choice for Upasana.

Bashyam :

- a) Vistarena → Very exhaustively elaborately.
- b) Atmana Yogam → Your own yogam / Aishvarya Shakti – power of Lord to manifest.
Visesham – Want in specific detail, not in General.
- c) Vibutim Cha Vistaram → Exhaustive list of Dhyeya Padarthas worthy of Upasana.
- d) Janardhana → Name of Krishna.

How Janardhana came?

Compound : Jana + Ardana.



- When Jiva dies here, his Sukshma Sharira taken from one Loka to another. Job done alone by Bagawan as Karma Phala Dhata. Therefore Lord called Leader.
- Gamayati iti Gamayaha.
- Asuras Unethical / Adharmic are enemies to Dharmic people – Devas and sent to Naraka. Devas sent to heaven.
- Devas – go to Svarga Gamaya Krutvat
Asuras – go to Naraka Gamaya Krutvat.
- Jannan – Ardayati iti Janardana.

2nd Meaning :

- To seek from Lord.
- Yachanartha – Begging / Seeking / Asking / Pleading / Praying for...
Janihi Artayati Yachhate iti Janardana Bagawan always pleaded for / Prayed for / asked for by Devotees.
- Baktahi, Janahi Yachyate – Passive Voice.
- One who is begged by all Baktaas.

What do they Beg?

- Abyudaya - Dharma / Artha / Kama.
 - Purusharthas together called Abyudaya.
- Nisreyasam – Sreya – Moksha.
- Baktas beg to Bagawan.
- Bagawan called “Begged One”
- Purvam Uktamapi – You have talked about yourself in 7th chapter (8, 9, 10, 11)
& 9th chapter (16, 17, 18, 19) } Mini vibuthi Yoga.
- Arjuna says – I have not forgotten Chapter 7 & 9. Want to add more to original soft copy. Truptihi Paritoshaha
Asti – Not yet totally satisfied / satiated – No Truptihi, Not contended.

e) Bhuyaha

→ Once again

No Trupti for whom?

f) Me Srunvataha

→ For me who is listening to you directly.

What I am listening?

g) Vakya Amrutam

→ Poetic – words coming from your mouth are Amrutaha.

Anvaya :

Eh Janardana, Tvam Vistarena
Atmana Yogam, Vibutinha – Buyaha
Tvam Katha Amrutam Srunvataha
Mehi Truptihi Naasti.

How can you hear Amrutam?

- Prasanna Gambita Bashyam – Commentary looks simple. Makes you think.
- Amrutham for drinking Krishnas words / Krishna Vakhyam.. Words consumed by tongue or mouth are called Ears.

Chapter 10 – Verse 19 :

Sanskrit Vocal

श्रीभगवानुवाच

हन्त ते कथयिष्यामि दिव्या ह्यात्मविभूतयः।
प्राधान्यतः कुरुश्रेष्ठ नास्त्यन्तो विस्तरस्य मे ॥ १०.१९ ॥

- Lord Replied.

Meaning

Alas! Now I will declare to you My divine glories,
immanent in their prominence, O best of the Kurus;
there is no end to the details of My extent.

Bashyam :

- a) Hantha → Well, Ok, I will fullfil, your wish. Not exhaustive list.
- b) Pradhanyena → Important, comprehensive list. My glories infinite.
- c) Divya → Divibavaha – Celestial, Heavenly glory, extraordinary glory.
Literally – Obtained in heaven Narada, Deva Rishi.
Figuratively – earthly glorify - Hill station.

d) Atma Vibutaya

→ Atmanaha Mama Vibutaya.

Atma – Reflexive Pronoun – My own

Vibutaya

→ Saguna glories – Not Nirguna Satchita Ananda Atma.

Whatever glories are there / I shall narrate.

e) Pradanyathaha

→ Vibuti in whichever particular place / person, glory is available that particular glory I will enumerate.

I am intelligence in the intelligent. Skill in Skillful.

Comprehensively.

f) Kuru Sreshta

→ Great one in Kuru family - Arjunas title.

Why Bagawan not giving exhaustive list?

- Areshataha Tu Varsha Sate na Shakya Vartum....
- In totality... If I narrate 100 years not enough....
- Na Antaha limit to my glory... (Infinite)
- Science progressing is glory of Bagawan.
- One Branch subdividing into several branches. Every Phd – Bagawan is Glory.

g) Me – Mama Vibutim

→ My Glory.

Anvaya :

Hanta, Yaha Atma Vibutayahi

Atma Vibutaya Divyaya Santi,

Taha, Te Pradyanatayaha Katha

Ish Yami. Eh Kurusreshta – Me Vistarasya Antaha Na Asti.

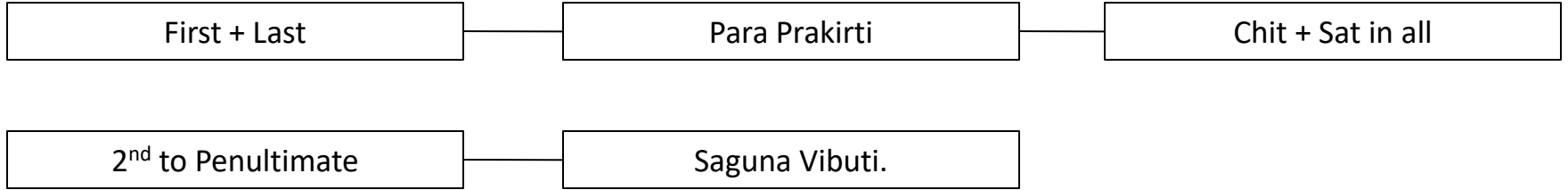
Sanskrit Vocal

अहमात्मा गुडाकेश सर्वभूताशयस्थितः।
अहमादिश्च मध्यं च भूतानामन्त एव च॥ १०.२० ॥

Meaning

I am the Self, O Gudakesha, seated in the hearts of all beings, I am the beginning, the middle and also the end of all beings.

- Among vast list of glories – 1st Nirguna Glory – Chit.
- Thereafter Saguna Vibuti... Universe has Nirguna Vibuti + Saguna Vibuti Universe, product of Ishvara, who is both Saguna + Nirguna Prakirti.
- Karanam being saguna – Nirguna Mishram, Karyam is also Mishram.
- There I will start with Nirgunam + end with Nirguna Vibuti.



- Conciousness (Chit) & Existence (Sat) belongs to Nirguna Brahman Para Prakirti.
- Arjuna – you are conciousness being + asking questions.
- Without conciousness – you can't make list.
- Dialogue possible because I have & you have conciousness in the body.
- Atma – Nirugna Atma is Pratama Vibuti.
- Aham Atma Gudakesha – Yo Veda Nihitam Guhayam.

- Sarva Butascharya....

In all bodies, When did consciousness come?

- Atma entering baby's womb... which month...
- Atma Na Adhi, Na Madhyam, Na Antah. Its all in 3 period of time.



Chapter 10 – Verse 39 :

Sanskrit Vocal

यच्चापि सर्वभूतानां बीजं तदहमर्जुन।
न तदस्ति विना यत्स्यान्मया भूतं चराचरम् ॥ १०.३९ ॥

Meaning

And whatsoever is the seed of all beings, that also am I,
O Arjuna ; there is no being, whether moving or
unmoving, that can exist without Me.

- Beejam Tadaha Arjuna → Upadana Karanam / Material Cause.

Definition :

- Material cause, which lends existence to every product.
- Clay
 - Material cause of earthenware.
 - Lends existence to pots.
- Withdraw clay
 - Pot doesn't enjoy existence.
- Brahman is pure existence.

Sanskrit Vocal

सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम् । तद्वैक आहुसदे-
वेदमग्र आसीदेकमेवाद्वितीयं तस्मादसतः सजायत ॥ १ ॥

Transliteration

sad eva, saumya, idam agra AsId ekam evAdvitIyam,
taddhaika AhuH, asad evedam agra AsId ekam evAdvitIyam,
tasmAd asataH sat jAyata 6.2.1

Meaning

In the beginning, my dear, this was pure Being, one, without a second. Some say that in the beginning this was non-being alone, one, without a second ; and from that Asat, the Sat was born.

- Sad Brahman = Pure existence – Upadana Karanam.
- Beejam → Lends “isness” to everything.
Wall is / Brick is / Man is /

Dakshinamurthy Stotram : Verse 3

Sanskrit Vocal

यस्यैव स्फुरणं सदात्मकं असत्कल्पार्थकं भासते
साक्षात्तत्त्वमसीति वेदवचसा यो बोधयत्याश्रितान् ।
यत्साक्षात्करणाद्भवेन्न पुनरावृत्तिर्भवांभोनिधौ
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥

Transliteration

yasyaiva sphuraNa m sadAtmakam
asa t-kalpArthakam bhAsa te
sAkshAt-ta t-tva m-asIti veda-va ca sA
yo bodha yaty-A SritAn |
yat-sAkshAt-karaNAd-bhaven-na
puna r-Avrittir-bha vAm-bho-nidhau
asmai SrI gurumUrtaye na ma ida m

Meaning

The one whose manifestations – which are themselves nothing but the Reality – appear as the objects of the world; who imparts to those who have surrendered to Him, direct enlightenment, through the vedic commandment ‘that you are’, and after the direct experience of which there is no more any return to the ‘ocean’ of worldly existence..., to Him, the divine teacher, Sri dakshiNAMurti, is this salutation

- Beejam sat Aham Asmi.... In Moving sentient being, is Isness belongs to me. Insentient is... Issness is me.
 - Between 2 Nirguna Vibutis – is Sandwiched all Saguna Vibutis – Middle adds to Taste. Jam in Middle Sweet.
 - Between Sat – Bread + Chit Bread – Have all Saguna delicious Medium.
- a) Aham Atma → Nirguna Vibuti – can’t be Meditated by all. It can be used for Upasanam. That requires Jnanam.
- Those who can’t appreciate Nirguna.. For them Saguna Vibutis.
 - Aham Atma – Pratyag Atma – Innerself which is within Pancha Kosha as Sthula, Sukshma, Karana Vyatirikta, Avasta Traya Sakshi, Pancha Kosha Vilakshana.

2 Meanings Gudakesha for Arjuna [Like 2 meanings Janardhana for Krishna]	
(1)	(2)
- Gudaka Ishaha / Nidra / Sleep	- Guda + Kesha
- Jayaya Isha – One who is master of sleep	- Dense think, Originate
- Jitha Nidra – One who has conquered sleep	- Plenty Natural, Beautiful Hair / Thick
- Not Awake 24 Hours	- Not Balding
- All require Tamo Guna / Sleep	
- Sleep should not come in wrong time	
- 10 th Chapter – Not much to think mere enumeration from verse 21	

Sanskrit Vocal

अहमात्मा गुडाकेश सर्वभूताशयस्थितः।
अहमादिश्च मध्यं च भूतानामन्त एव च॥ १०.२० ॥

Meaning

I am the Self, O gudakesa, seated in the hearts of all beings ; I am the beginning, the middle and also the end of all beings.

- Ishvaras Vibhutis start.

1) Aham – Atma :

- Chaitanya Rupa Nirguna Vibhuti
Satta Rupa Nirguna Vibhuti
- Lord is consciousness and existence. I am the very Atma.

2) Sarva Buta Ashaya Stitaha :

- Buta = Chetana Pranis = Living Beings.
- Pancha Buta = Achetana.
- Ashaya = Antara Hridiyaha.
- Physical heart in which Antahkaranam is located.
- In the Body, Heart is there.
In the Heart, Mind is there.
In the Mind, Bagawan is there.

Ananandagiri :

- Ashaya – Aasharate Asmin vidya Karma Puna Prajya iti.
- Ashaya – Where our Purva Karmas + Vasanas are located.
- Ashaya = Location / Aasharate = She to reside.

In what form Bagawan is there?

- As Sakshi Chaitanyam – witness consciousness.

Nityam Dhyeya :

- Ninidhyasanam – for one with Sravanam + Mananam

Aham Graha Upasanam :

- Take yourself as symbol for invoking Lord.
- Symbol – Myself for Ishvara.
- Turmeric / Idol / Ganesha / Symbol outside.

Sandhya Vandanam :

- Asad Va Adityo Brahma.... Brahma Asmi = Aham Graha Upasana.

Lalitha Sahasranam :

- Arunam Karanam....
Aham it yeva Bavanith....

What is greatest glory of Lord in creation?

- We look around because of low self esteem / inferiority complex.
- This is the Biggest obstacle in Vedanta. Next is Arrogance.
- Great Vibhuti in creation = I

- After Sravanam, Mananam and Nididhyasanam, can say – I am glorious like the Lord.
- I am greatest... is a fact.... Why?
- Mei Eva Sakalam Jatam.....
- Aham Krishnasya Gire riva... teaching this only.
- I am one of the Vibhutis of Lord.
- Break inferiority complex.
- Because of humility and devotion, we develop inferiority complex.
- Difficult to remove this complex. Claim I am Ishvara. Aham it eva vibave bavani.

Bashyam :

- “Tat Ashnutahe Sa”
- Those who can’t go to Aham Graha Upasana can go to Bheda Upasana.
- Aham Graha Upasana = Abheda Upasana.
- Bheda Upasana – Learn to invoke God outside.

3 stages :

- | | | |
|--|---|---|
| <ul style="list-style-type: none"> - Bheda Upasana - Abheda Upasana - Abheda Jnanam | } | <ul style="list-style-type: none"> - Imagination / visualisation before Sravanam & Mananam |
|--|---|---|
- Here Bheda Upasana for those who are incapable of Abheda upasana (Ashaktena).
 - For others – Upasana must be done in external objects of creation.
 - Bavaha = Padartha – things.
 - Chintyaha = Meditate upon Aham Chintyatum Shakyaha.

Why I can be meditated upon?

Why any worldly object is a Symbol?

- Worship Snake / mouse / computer mouse – Modern Vinayaka.....

Logic :

- Ishvara is Karanam of everything. Therefore all Karyam is Ishvara.
- Ant to Brahma – Ishvara mayam Jagat. Brahma Mayam Jagat.
- Sarva Karnatvat, Sarvatma Bavati.
- Yasmat – since I am Karanam of Butas – living beings.
- Adhihi – Means Srishti Karanam.
- Madhyam – Sthithi Karanam.
- Antaha – Pralaya Karanam.

Nimitta Karanam	Upadana karanam
Carpenter : <ul style="list-style-type: none">- Never in form of Karyam- Carpenter never exists in form of Furniture.- Karya Rupena Nasti. Definition : <ul style="list-style-type: none">- Srishti Matra Karanam	Wood : <ul style="list-style-type: none">- Upadana Karanam always exists in form of furniture. Law : <ul style="list-style-type: none">- Karya Rupena Asti Bagawan = Upadana Karanam Definition : <ul style="list-style-type: none">- Srishti, Sthithi, Laya Karanam is Upadana Karanam.- Ishvara – Karya Rupena Asti

- Tasmat Ishvara Sarva Karya Rupena Asti. Therefore choose anything.
- Aham Sarvasya Chintayaha.

Anvaya :

- Eh! Gudakesha... Aham Sarva Butastaha Sthitaha Atma Asmi.
- Aham butanam Aadhihi cha.
- Madhyamcha – Antaha Eva cha Asmi.

Chapter 10 - Verse 21 :

Sanskrit Vocal

आदित्यानामहं विष्णुर्ज्योतिषां रविरंशुमान्।
मरीचिर्मरुतामस्मि नक्षत्राणामहं शशी ॥ १०.२१ ॥

Meaning

Among the (twelve) Adityas I am the Vishu ; among
Luminaries, the radiant Sun ; I am Marichi among
the Marutas ; among asterisms the moon am i.

- In the following manner also I can be meditated as Bheda Upasana – Previously – Abheda.

Arjuna asked : Chapter 10 - Verse 16 :

Sanskrit Vocal

वक्तुमर्हस्यशेषेण दिव्या ह्यात्मविभूतयः।
याभिर्विभूतिभिर्लोकानिमांस्त्वं व्याप्य तिष्ठसि ॥ १०.१६ ॥

Meaning

You should indeed, without reserve, tell me of your
Divine glories by which you exist pervading all
these worlds.

- Divya Butaya → Extraordinary Divine celestial Vibhutis – Heavenly Glories...
- Glories from higher lokas of Devas / Indra / Brhaspati.

Chapter – 10 :

- Many glories based on heavenly descriptions of heavenly glories...
- Some earthy Glories...
- Enumerations only – No elaborate commentary by Shankara.

Verse 21 :

- There are no 12 Adityas.
- One Aditya associated with each of 12 months. (Dvadasha Aditya)
- Among them one called Vishnu not Narayana.

Madhusudana Saraswati :

- Aditi Putras. Therefore All Devas called Aditya.. Children of Aditi.
- Among Vishnu's Avatars - I am Vamana Avatara
- Among Devas - I am Vanara Avatara... because it is Avatara itself.
- Jyotisham – Prakasha Itrumaan.
- **Among Luminouries of sky** in Daytime - **I am Surya** Bagawan.
- Among Anushumaan – Rashnimaan – powerful – **Fierceful Rays**.. Most powerful Ravi – **“Surya”**.
- Among **Marut Devatas – Marichi**.
- 49 maruts are **Vayu Devatas** – Winds of Several types.
- Nakshatra – Luminouries of Night – in the sky... I am Moon (Not one of stars)
- Words in Sashti Vibakti – Niradharna Sashti.
- Among all these... I am this.
- Mostly Nirdharane Sashti – Rarely Sambandi Sashti.
- To indicate Niradharane Sashti, we add Madhye in Sanskrit.
- Adhityanam – Madhye Aham Vishnu Asmi



Among indicates Nirdharane Sashti.

- Jyotisham Madhye Aham Amshumaan Ravihi Asmi
- Marutaha Madhye Aham Marichi Asmi.
- Nakshatranam Madhye Aham Sashi Asmi.

Chapter 10 – Verse 22 :

Sanskrit Vocal

Meaning

वेदानां सामवेदोऽस्मि देवानामस्मि वासवः।
इन्द्रियाणां मनश्चास्मि भूतानामस्मि चेतना ॥ १०.२२ ॥

Among the Vedas, I am the Sama Veda ; I am Vasava
among the Gods ; among the senses I am the mind ;
and I am the intelligence among living beings.

- Vedanam Madhye Sama Veda Asmi.

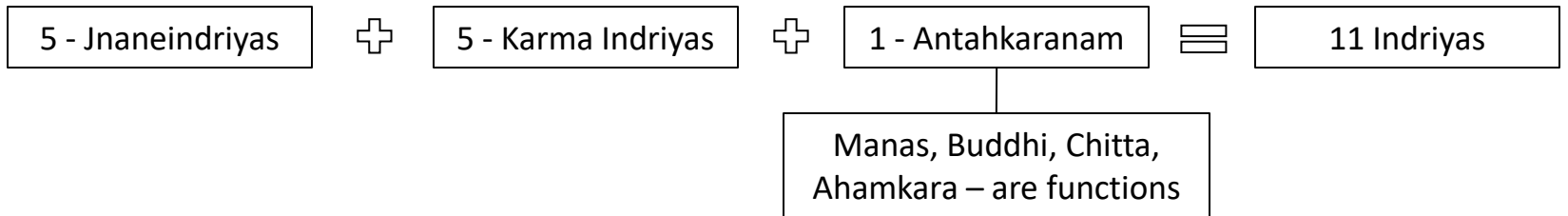
Bashyam :

- Among Vedas – I am Sama Veda.
- Among Devas – 11 – Rudras – Not Trimurti Rudras – Brahma – Vishnu – Shiva...
11 Rudras came from eye of Brahmaji.
- Among 12 Adityas – I am Indra – Vasava



Deva Raja = Lord of Devas.

- Among 11 Indriyas – I am Antahkarana



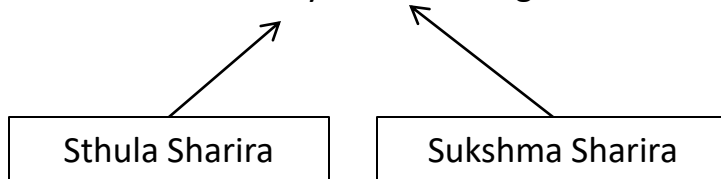
Brahma Sutra :

How many Indriyams are there?

- Antahkarana not counted as 4 – Only as one.
- 4 functionally but as organ one.
- Mouth an organ – “Speech + Taste” (2 functions)
- Pranas – Not Karanam
- Among Indriyam, I am Mind.
- With Sankalpa – Vikalpa Atmakam – mind explores.
- Do in this Manner (Sankalpa).... No another manner (Vikalpa)
- Among Butanam - Praninam – Living beings,
- Aham chetana Asmi - Life Principle
- Sentiency – Chidabasa.

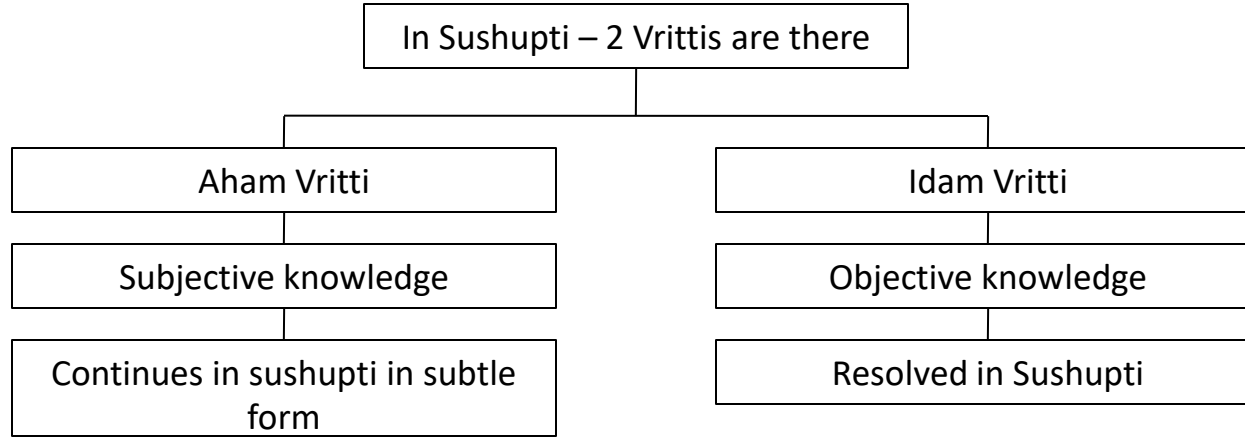
Which is not Achetana Prapancha?

- Chetana = In Karya Karana Sangate



- Something Manifesting all the time Nitya Abivyakta...
- In Sushupti Kala also.... Mind is sentient.
- When mind is in resolved form, chidabasa continues to be there, In the resolved mind, in a resolved form. In Abivyakta form, Chidabasa is always expressing.

- Buddhi Vritti = Vritti Jnanam – Chidabasa.
- In the Vritti (thought) chidabasa is always there as Vritti Jnanam.



Dakshinamurthy Stotram : Verse 6

Sanskrit Vocal

राहुग्रस्तदिवाकरेन्दुसदृशो मायासमाच्छादनात्
सन्मात्रः करणोपसंहरणतो योऽभूत्सुषुप्तः पुमान् ।
प्रागस्वाप्समिति प्रबोधसमये यः प्रत्यभिज्ञायते
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥

Transliteration

*rAhu-grasta divAkarendu sadruSo
mAyA-samAcchAdanAt
sanmAtra: karaNopasamiharaNato
yo(a)bhUTsushupta: pumAn |
prAg-asvApsam-iti prabhoda samaye
ya: pratyabhijnAyate
tasmai SrI-guru-mURtaye nama
idam SrI dakshiNAmURtaye | |*

Meaning

By withdrawing all senses, one who is pure Existence, was in deep sleep, veiled by mAyA, like the sun and moon during eclipse, and on waking is recalled as having slept – to Him, the divine teacher, Srl dakshiNAmUrti is this salutation.

- Aham Vritti continues in subtle form during sushupti.

How you know?

- After waking up, I say... I Slept well. Self awareness was there. Because I have experienced that in Sushupti. I am able to recollect in Jagrat.
- If Aham Vritti were not there in sushupti, we can't recollect "I Slept well".
- Aham Vritti – Continuously there.
- Aham Vrittista – Chidabasa Rupena.
- Ahamkara Rupena – its always there.
- That Chidabasa is I – Myself because I am chaitanyam. I alone lend chidabasa to every Antahkaranam.
- Therefore I am chetana.
- Butanam – Sashti – not Niradharane Sashti.
- It is Sambanda Sashti.
- I am chidabasa – Not among living beings.
- I am Chidabasa of (Sambanda Sashti) living beings.
- Among Niradharane Sashti, Chetana is exceptional Sambanda Sashti.

Anvaya :

- Vedanam – Madhye Aham Sama Veda Asmi.
- Devanaam – Madhye Aham Vasavaha – (Indra) Asmi.
- Indriyanam – Madhye Aham Manascha Asmi.
- Butanaam – Chetanam – Butanaam Sambandine Chetana Aham Asmi.

Chapter 10 – Verse 23 :

Sanskrit Vocal

रुद्राणां शङ्करश्चास्मि वित्तेशो यक्षरक्षसाम्।
वसूनां पावकश्चास्मि मेरुः शिखरिणामहम् ॥ १०.२३ ॥

Meaning

And among he Rudras I am Sankara ; among the Yakshas and Rakshasas the Lord of wealth (Kubera) ; among the Vasus I am Pavak (Agni) ; and among the mountains I am the Meru.

Bashyam :

- Among 11 Rudras – Shankara
- Among Vitha – Deva of wealth – I am Lord Kubera.
- Among Yaksha & Raksha – I am Leader of the Kubera.
- Worshipped during Deepardhana in Temples.... Rajaji – Raja.... Good to be in Good books of Kubera.
- May not chant Na tatra....
- Among 8 Ashta Vasus – Group of 8 Devatas incharge of 8 Directions, 4 Main + 4 Secondary, I am Pavaka – Agni – fire principle....
- Among – Shikara (Mountains / Peaks) Meru
- Meru is Mythological Mountain in Puranas. (Sthavaranam Himalayas)

Anvaya :

- Rudranam Madhye Aham Shankara cha Asmi.
- Yaksha / Rakshasam Madhye Aham Vithe Asmi.
- Vasunaam Madhye aham Pavakaha cha Asmi
- Shikari Naam Madhye Aham Meru Asmi.

Sanskrit Vocal

पुरोधसां च मुख्यं मां विद्धि पार्थ बृहस्पतिम्।
सेनानीनामहं स्कन्दः सरसामस्मि सागरः ॥ १०.२४ ॥

Meaning

And among the household priests, O Paratha, know Me
the chief, Brihaspati, among generals, I am Skanda,
among lakes, I am the ocean.

- Purohidasam – Rajapurohitanaam.
- Officiating priest – One who guides to Perform rituals.
- Mukhyam – Pradhanam
- Most famous priest – Brihaspati – celestial priest.
- Vidhi – Janihi – Many you note.
- Brihaspati – Priest of Indra.

Who is Raja of Deva?

- Counsellor / guide for Indra Deva have no Rituals – Says Brahma Sutra.
- Translate priest as Guru who guides Indra.
- Purodasham – Sashti – Bahu Vachanam.
- Nominative singular = Purodhau
- Sa Karanta Shabda pulling – Puradha – Puradasou – Puradauhi.

Saras :

- Among reservoir of water dug by Sagara Putras Bagirataya Prayathna...

Anvaya :

Eh! Partha...

Purodasam cha madhye, mam mukhyam Brihaspatim Vidhi.

Senaninam Madhye, Aham Skandaha Asmi.

Sarasam Madhye Sagara Asmi.

Chapter 10 – Verse 25 :

Sanskrit Vocal

महर्षीणां भृगुरहं गिरामस्म्येकमक्षरम्।
यज्ञानां जपयज्ञोऽस्मि स्थावराणां हिमालयः ॥ १०.२५ ॥

Meaning

Among the great Rishis I am Bhrigu ; among words I am the one syllable “OM” ; among sacrifices I am the sacrifice of silent repetition (Japa – Yagna) ; among immovable things, the Himalayas.

- Among words – I am word with one letter Monosyllabic – “OM”.
- Among Yajnas – Ishvara Aradhana, Worship of Lord, I am Japa Yajya.

Japa = Repetition of Mantra or word.

Parayanam = Recitation.

- Sthavaranam – Non moving entities, Sthithi Matam, Among mountains – Achala (Example : Vekatachala)
- Na chalati iti Achala.
- Himachala – Himalaya – Himatasya

Alaya – Abode of snow.

Anvaya :

Maharshi Naam Madhye Aham Brighu Asmi
Giram Madhye Aham Ekam Aksharam Asmi
Yajnanam Madhye, Aham Japa Yagyaha Asmi
Sthavaranam Madhye, Aham Himalaya Asmi.

Chapter 10 – Verse 26 :

Sanskrit Vocal

अश्वत्थः सर्ववृक्षाणां देवर्षीणां च नारदः।
गन्धर्वाणां चित्ररथः सिद्धानां कपिलो मुनिः ॥ १०.२६ ॥

Meaning

Among all trees (I am) the Pipal-tree ; among Divine
Rishis, Narada ; among Gandharvas, Chitraratha ;
among the Perfected ones, the Muni Kapila.

- Among trees, I am Ashvatta Tree – Peepal tree.
- Among Celestial Rishis – Narada.
- Who is Deva Rishi?
- Rishis → Have extraordinary intuitive power to see Mantras which are already there in creation.
- Bagawan has sent Veda Mantras in creation in Akasha. Because of Punyam and Dhyanam, through intuition see Mantras.
- Rishis → Special species separate from Manushya Jathis.
- Rishis → Have intuitive power in Bhu Loka + Deva Lokas.
- Narada → Deva Rishi Raja
- Some Devas have Rishi Status because of Mantra Darshitvat...

- Among Gandarvas... lower category... than devas... Taittriya : Manushya Lok.
- Manushya Gandharva Loke, Deva Gandharva Loke... I am Chitra Ratha... Name of Gandharva... King of Gandharvas.
- Vichitra Rathaha – Has Special Chariot.
- Siddhanam.. Accomplished ones

Siddha Definition :

- Extraordinary powers from Birth... Extraordinary Dharma / Jnanam / Vairagyam / Aishvarya Extraordinary Punyam / Knowledge / Detachment / Siddhis – Miraculous.

Materialise things :

- Anima, Mahima, Garima....
- Aishvaryam – Means extraordinary Measure Bagawan not partial.
- Siddhas have done extraordinary Japas in purva Janmas.
- Among Siddha Purushas, I am Kapila.

Anvaya :

Sarva Vrikshanaam Madhye – Aham Ashvatta Asmi.
Devarishinam Cha Madhye Aham Narada Asmi,
Gandharvanam Madhye Aham Chitra Ratha Asmi.
Siddhanam Madhye Aham Kapila Muni Asmi

Sanskrit Vocal

उच्चैःश्रवसमश्वानां विद्धि माममृतोद्भवम्।
ऐरावतं गजेन्द्राणां नराणां च नराधिपम् ॥ १०.२७ ॥

Meaning

Know Me among horses as Uchhaisravas, born of Amrita,
among lordly elephants, the Airavata, and among
men, the King.

Viddhi :

- Among horses, I am celestial horse – Uchhaisravas – Name of Horse.
- Uchhai – High ; Sravas – Glorious.

Why horse Glorious?

- Amrutbavam - Born out of Amrutam - Born during churning of Milky ocean for Amrutam. Born during churning for sake of Amrutam.

Gajendranam :

- Elephants – Airavatham - Son of his mother – Airavathi – Kashyap Prajapatis Daughter.
- Airavatham – Name of celestial elephant Indras Vehicle.
- Airavatham born during Amrutha Mathanam.

Naranam Madhye :

- Among Human beings – Narapida – Rajanam – King. Vidhi – Janihi

Anvaya :

Ashvanam Madhye, Mam Airavatham,
Uchhai Sravasam Viddhi. Gajendranam
Madhye Mam Airavatham Vidhi,
Naranaam Madhye, Mam Narandipam Vidhi.

Sanskrit Vocal

आयुधानामहं वज्रं धेनूनामस्मि कामधुक।
प्रजनश्यास्मि कन्दर्पः सर्पाणामस्मि वासुकिः ॥ १०.२८ ॥

Meaning

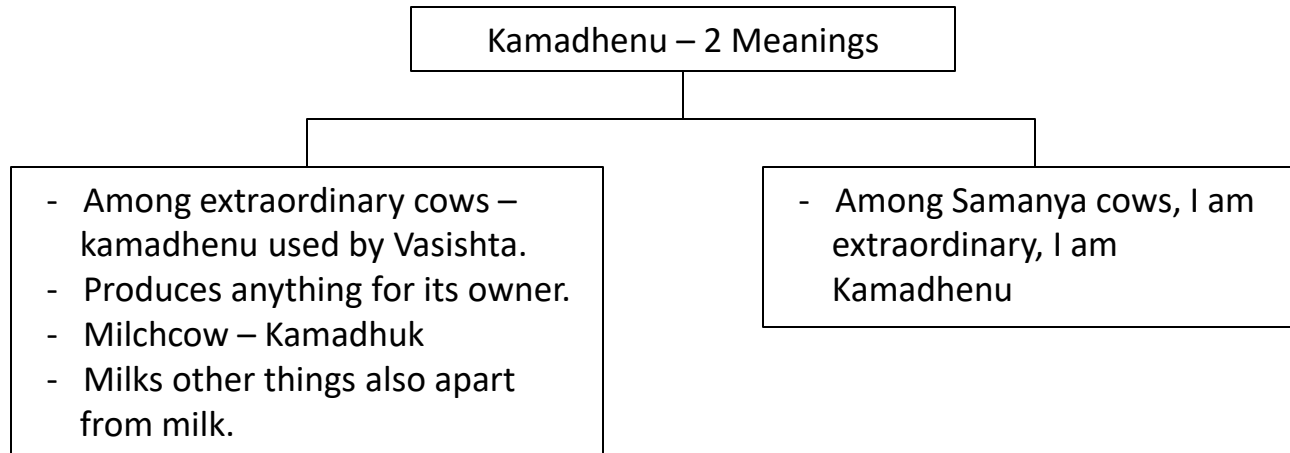
Among weapons, I am the thunderbolt ; among cows I am
Kamadhuk ; I am Kandarpa, the Cause for off-springs;
among serpents I am Vasuki.

Bashyam :

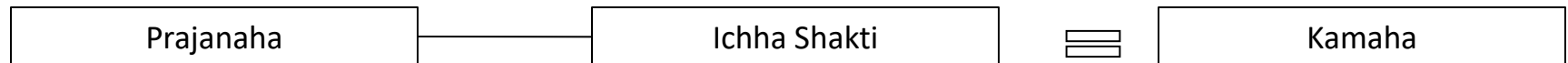
Weapons - Vajra Yudha :

- Among Weapons, Vajra Yudha.. Used by Indra produced from Backbone of Rishi who sacrificed his bone.
- Dadichi – Rishi – Asti (Bone)
- Tapas Shakti in the weapon.

Cows – Kamadhenu :



Among faculties – Kandharpa :

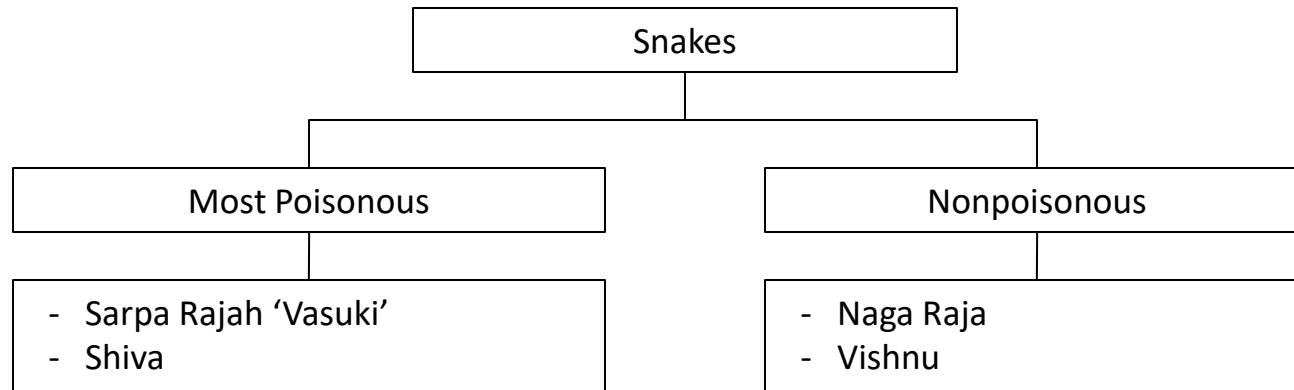


- All beings have Ichha / Kriya / Jnana Shakti

- Among all Shaktis – I am basic Ichha Shakti. Without Ichha Shakti – Jnana + Kriya shakti useless.
- If no desire to study Gita, even if I have learning power + doing power, no use.
- Learning power + Doing power meaningful because of Ichha.
- Among Ichha Shakti – with many desires I am instinctive procreative desire Prajanaha – Common to all species.
Therefore all species survive reproduction, Natural.
- In creation Ichha is there.

Serpents – Vasuki :

- Among Sarpa – Species of Poisonous Snakes, I am Vasuki.



Anvaya :

Dhenunam Madhye, aham Kamadhuk Asmi
 Aham Prajanaha Kandarpaha Asmi
 Shaktina Madhye, Aham Kamaha Asmi
 Sarpanam Madhya Aham Vasukhi Asmi

Chapter 7 – Verse 11 :

Sanskrit Vocal

बलं बलवतां चाहं कामरागविवर्जितम्।
धर्माविरुद्धो भूतेषु कामोऽस्मि भरतर्षभ॥ ७.११॥

Meaning

Of the strong, I am the strength – devoid of desire and attachment, and in (all) beings, I am the desire – unopposed to Dharma, O best among the Bharatas.

- Kama has positive and negative versions.

Adharmic Desire	Dharmic Desire
<ul style="list-style-type: none">- Curse ; Born out of Agyanam	<ul style="list-style-type: none">- For Moksha- Blessing

- Desire by itself not evil greatest blessing...
- Because of desire, can employ Kriya and Jnana Shakti.
- In all beings, I am the desire unopposed to dharma, O best among the Bharatas.
- My destructive desire is but a constructive desire.

Lecture 332 :

Chapter 10 – Verse 29 :

Sanskrit Vocal

अनन्तश्चास्मि नागानां वरुणो यादसामहम्।
पितॄणामर्यमा चास्मि यमः संयमतामहम्॥ १०.२९॥

Meaning

I am Ananta among Nagas ; I am Varuna among water-deities ; I am Aryanma among Pitrus or Ancestors ; I am yama among controllers.

Naga – Anantha :

- Naga – Another specie.. Non poisonous
- Anantha = Naga Raja... / Associated with Lord Vishnu Anantha Sayana...
- Vasuki – Associated with Siva.
- People afraid of Siva because he has poisonous Snakes.
- People not afraid of Vishnu because he has non Poisonous Snakes.

Among Yagas – Water bodies.. Tanks / Lakes..

- I am Varuna – Rajah of all as Devatas.
- Varuna presides over Samudra / Ocean.
- “Among Water bodies, I am Ocean”
- Among Devatas presiding over water bodies, I am Varuna Devata presiding over Ocean.

Pitrus – Aryanma :

- Among Piturs in Pitur loka, Manes / Ancestors, I am Arya Rajah. Lord of manes & Ancestors.

Controller – Yama :

- Among Samyamatha – Disciplinarian / controller / Directors... HR head, I am Yama Dharma Rajah.

Anvaya :

<p>Naganam cha Madhye, Aham Anantah Asmi</p> <p>Yadasam Che Madhye, Aham Varunaha Asmi</p> <p>Pitru Cha Madhye, Aham Aryama Asmi</p> <p>Sainyamamathan Madhye, Aham Yama Asmi</p>

Sanskrit Vocal

प्रह्लादश्चास्मि दैत्यानां कालः कलयतामहम्।
मृगाणां च मृगेन्द्रोऽहं वैनतेयश्च पक्षिणाम्॥ १०.३० ॥

Meaning

I am Prahlada among Daityas, Time among rec-koners,
the Lord of beasts (Lion) among beasts and Vainateya
(Garuda) among birds.

a) Prahlada - In Bagawata Puranam :

- Gant in early morning : -

Prahlada, Narada, Pundarika.

- Prahlada → Born in Asura Family.

Birth in Great family is borrowed Greatness.

Who am I is important.

- Kladah → To be happy.

Makes every one happy.

- Diti → Wife of Kashyap Rishi.

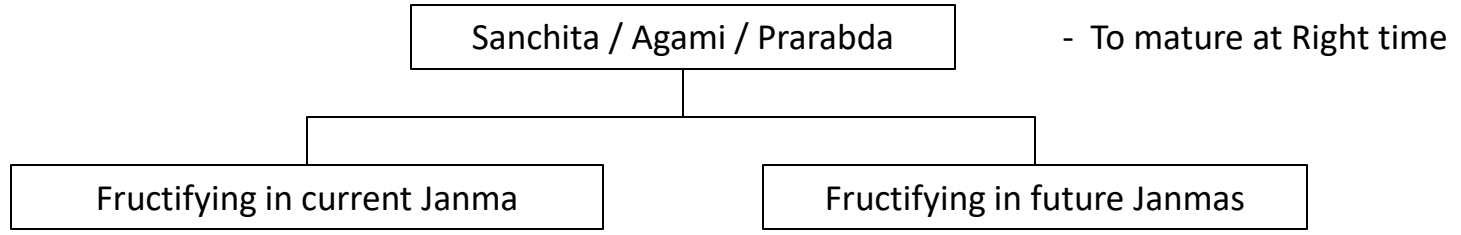
Daityas are Asuras.

Aditi → Adityas – Devas.

b) Kala :

- Gananam – Who does accounting.

- Greatest Accountant – Keeps track of Karma count of all.



c) Mriganam – Simhaha – Lion :

- King of Animals.
- Vyagraha = Tiger.

d) Among Birds – Pakshi – Gandaha.

- Bird has Patatram – Wing – which saves Bird from falling down
- Patanat Trayate iti patata...

Anvaya :

Daityanam cha – Madhye Aham Prahladaha Asmi
 Kalayatam Madhye... Aham Kala Asmi
 Mriganam cha Madhye Aham Mirgendraha Asmi
 Pakshinam cha Madhye Aham Vana Seinam Asmi.

Chapter 10 – Verse 31 :

Sanskrit Vocal

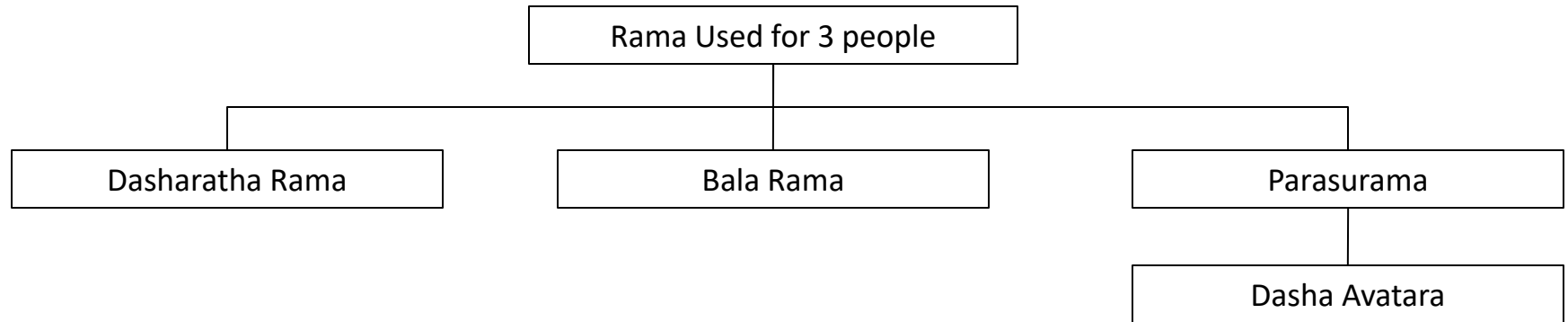
Meaning

पवनः पवतामस्मि रामः शस्त्रभृतामहम्।
 झषाणां मकरश्चास्मि स्रोतसामस्मि जाह्नवी ॥ १०.३१ ॥

Among purifiers, I am the wind ; among warriors, I am
 Rama ; among fishes, I am the shark ; among rivers, I
 am the Ganges.

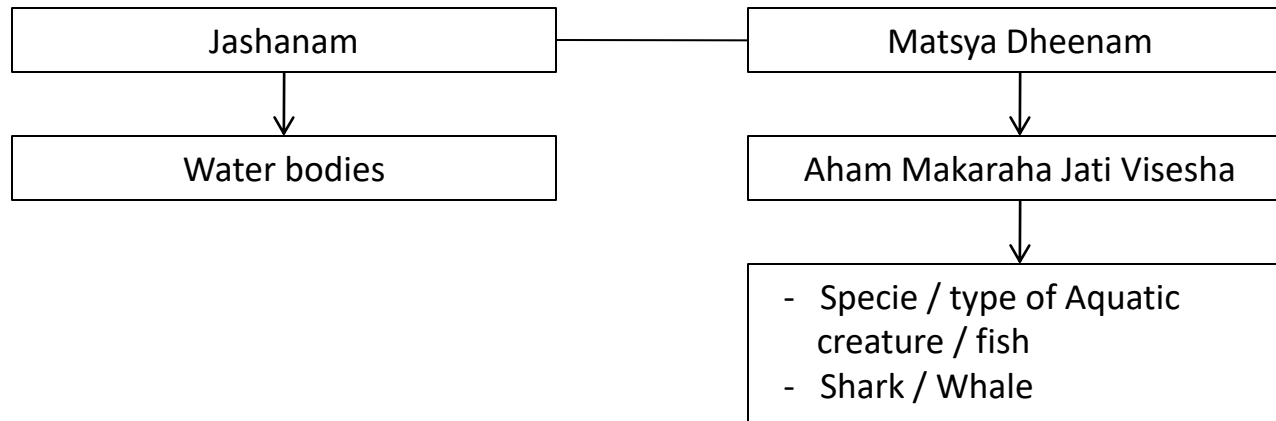
a) Among Purifying Agents Pavanahas – Vayu Devata.

b) Shastrabruth (Weapons) – Wielders / holders Dhara itrnam Holder of weapons I am Rama.



- Matsya, Kurmo, Varahacha, Narasimha, Vamanaha, Ramaha, Ramascha, Ramaha.
- Krishna Kalki iti Tejasa.

c)



d) Srotasam – Flowing waters – Rivers

- Tank – Lake – Non-flowing water
- Aham Jannavi – Ganga – one who came out of ears of Jannu Maharishi.

Anvaya :

Pavatham Madhye Aham Pavanaha Asmi
Shastrabritham Madhye Aham Ramaha Asmi
Jashanamcha Madhye Aham Makaraha Asmi
Srotrasam Madhye Aham Jannavi Asmi.

- Stotas – Water.

Chapter 10 – Verse 32 :

Sanskrit Vocal

सर्गाणामादिरन्तश्च मध्यं चैवाहमर्जुन।
अध्यात्मविद्या विद्यानां वादः प्रवदतामहम् ॥ १०.३२ ॥

Meaning

Among creations, I am the beginning, the middle and also the end, O Arjuna, among sciences I am the Science of the Self and I (am) the logic in all arguments.

Bashyam :

a) Sarganam – created products – Srishtinam – Karyanam.

- Aham Aadhi, Madhyam, Antam cha
- I am beginning, middle, end...
- Utpatti, Stiti, Laya – Aham....
- Origination, Maintenance, Resolution...

Question :

Chapter 10 - Verse 20 :

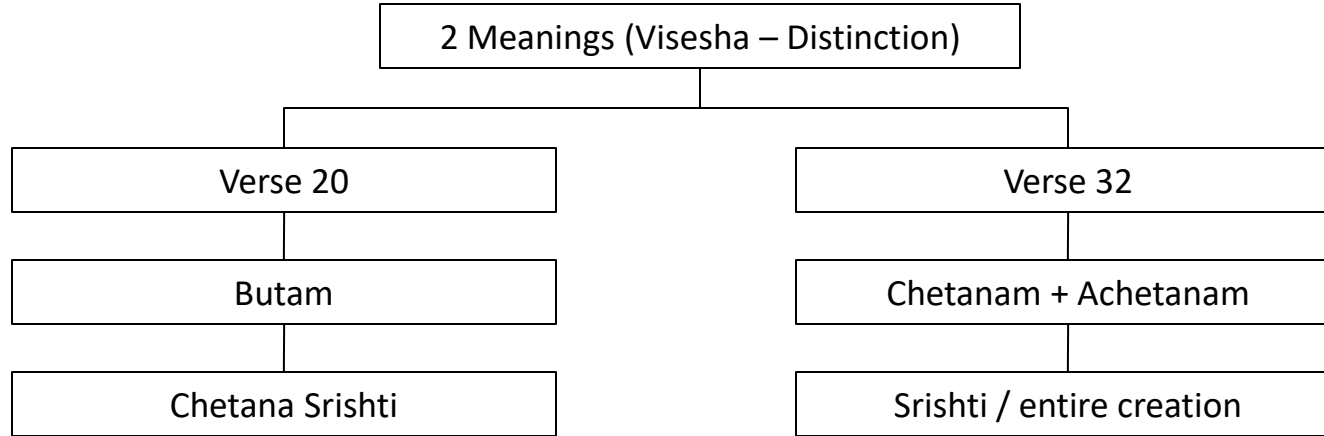
Sanskrit Vocal

अहमात्मा गुडाकेश सर्वभूताशयस्थितः।
अहमादिश्च मध्यं च भूतानामन्त एव च॥ १०.२० ॥

Meaning

I am the Self, O gudakesa, seated in the hearts of all beings ; I am the beginning, the middle and also the end of all beings.

- Ahma Atma Gudakesha.... Adhi, Madhyam, Anta cha...
- Punaraukti Doshi – Repetition?



- Butanam – Shariram presided by Jiva.. I am the beginning.
- Created products in general – nonliving things also... there living beings.
- No Punaraukti Dosha....

b) Among Vidyas – Adhyatma Vidya...

- I am Spiritual science.
- I am Para Vidya .. Mundak.

Reason :

- Mokshe Artatvat – Only spiritual will give liberation
- I am Pradhanam – Main one.

c) Among Vadas – I am Constructive.

- Discussion among all discussion (Pravadatam)
- Vada – Jalpa – Vithanada.

Vada :

- Tattwa Nirnaya Palaha – Katha
- Viseshahe – type of discussion
- Aim of both – not winning.
- Want truth to win – Tattwa Nirnaya Phala.
- Both happy if they have arrived at truth. Egoless truth seekers Discussions.

Jalpa :

- Para Paksha Nirakarana Purvaka Swapaksha Sthapana Vadi – Vijigeshu Katha....
- All Bashyam Jalpa – Shankara does 2 things....

a) Victory of Advaitam.

- Not aim at arriving at truth.
- Already arrived at Advaitam.

Aim :

- Victory of Advaitam.

- Purva Pakshi Refuted & Siddanta Established Truth Derived by Negating all other Darsanams.
- Jalpa used in Brahma Sutra also.
- Para Paksha Nirakarana Poorvakam.
- By Negating Sankhya, Yoga, Nyaya, Vaisesika, Sva Paksha Vedanta Darsana.
- In Vada → Victory not the Aim / Bringing out the truth is the Aim
- In Jalpa → Aim to establish my Siddhante Vijigishu...
Vijaya – Ichhu – Katham.
All Bashyams Jalpa...

Vithanda :

- Where other systems are only negated. Without establishing our Vada.
- Destructive destruction.

Aim :

- Prove you are wrong.
- Only Refutation.
- No constructive result.
- Vada → Very good for Sravanam – Greatest.
- Jalpa → Required after Vada – Mananam
- Vithanda → Not healthy.
- In Sravanam alone, we get truth.
- Para Paksha Nirakarna Matra Vadi.
- Only Negation of Purvakasha.

- Sva Paksha – Sthapana Rahita Vijigiyashu Katha without establishing ones own Matam.

- Among Pravadatam → Arguing people

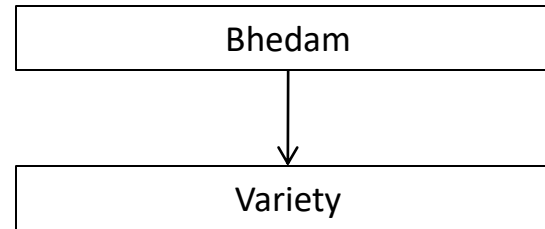
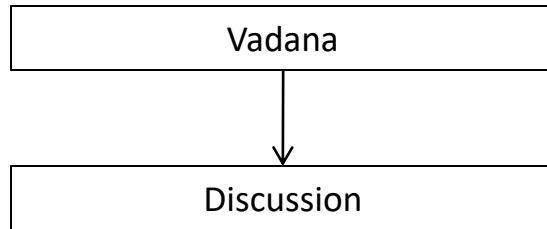
Argumentators / Discussions held by people – Katha Visesanam.

Aham Vada – Greatest.

- Artha Niranaya Hetutvat.

- Vada alone will help arrive at truth / Right meaning of Sasthra.

- After airing at right meaning, then use Jalpa to Negate wrong meaning in Mananam.



Anvaya :

Eh Arjuna, Aham Sarganam
Aadhicha Madhyamcha Antam eva Asmi
(Sarganam is Sambande Sashti)
Vidyanau Madhye Aham Adhyatma Vidya Asmi
Pravadatam Madhye – Aham Vadaha Asmi

अक्षराणामकारोऽस्मि द्वन्द्वः सामासिकस्य च।
अहमेवाक्षयः कालो धाताऽहं विश्वतोमुखः ॥ १०.३३ ॥

Among letters I am the letter 'A', among all compounds and the dual (Co-ordinates), I am verily, the inexhaustible or the everlasting-time ; I am the (All-faced) Dispenser (of fruits of actions) having faces in all directions.

Bashyam :

a) Among Alphabet letters, I am “A” :

- Karana Aksharam, Material cause of all letters.

b) Among Samasa, I am Dvanda Samasa :

- Samaha Samapasya.
- Several words join together become hyphenated becomes compound word.
- Hyphenated used for saving proposition called Samasas.

Story : “Rameshwara”

- **Baktas went to Vishnu :**
- **Vishnu :** It is Tat Purusha Samasa
Ramasya Ishvaraha Ramaha.
- Rameshwara is name Siva. Siva is Lord of Rama.
- Rama worships Siva as lord.
- Rama = Siva Baktaha
- Rameshwaram = Shiva Baktaa / Shiva Dasa...

- Vishnu declaring I am Shiva Bakta / Shivadasa.
- **Shiva** : Not Tat Purusha but Bahuvri Samasa Not Ramasya Ishvara.
- Ramaha Ishvarasya Shiva.
- Shiva for one Rama is Lord.
- Shiva looks upon Rama as Lord.
- How? By obtaining compound as Bahuvrihi.
- Ram is Ishvara – for whom?
- Tat Purusa Samasa = Vishnu Bakta
- Bahuvri Samasa = Vishnus Lord.
- Went to Brahman – Neutral.

Both wrong :

- Vishnu – Promotes Shiva gamas
- Siva – Promotes Vishnu gamas
- Both not ultimately correct – come back to Vedanta.

Real Meaning :

- No 'Question' of Shiva being Vishnu Bakta.
- No 2 Gods. Only one all pervading God.
- Who doesn't have any form.
- One god takes Rama / Shiva Vesha.
- Truth = One God... who is Rama / Ishvara.
- Samasa Neither Tat or Bahuvrihi – it is Karma Dharaya Samasa.

- Ramaha cha Asou eva Ishvara cha.... One who is God in form of Rama + Ishvara.
- In one Rameshwaram, can be Shiva / Vaishnava / Vedantin

Tat / Bahuvrihi Karmadharaya

- Vishnus Tat Purusha Brute
Bahuvrihum Maheshwara
Ubayaropi Truptanam
Atma brut Karmadharayam.

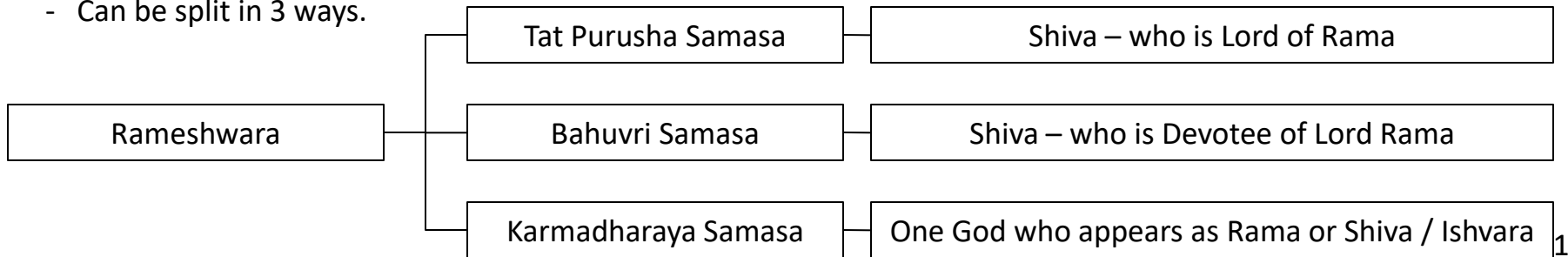
- Vishnu Says it is Tat purusha Samasa
Maheshwara says it is Bahuvrihi Samasa
Atmabhu comes + resolves by introducing Karma Dharaya Samasa.
- Krishna not 3 but Dvanda Greater than all 3.

Lecture 334 :

Page 256 – Verse 33 :

Sanskrit Grammer :

- How to split compound... called “Vigraha”
- Can be split in 3 ways.



- Krishna chooses 4th Dvanda Samasa... compound refers to all members in a compound.
- Rama – Lakshmanu Bharata - Group of Rama + Lakshman.
- Dvanda has unique nature in which compound adds all members mentioned.
- Tat / Bahuvrihi / Karmadharaya – Refers to only one entity.
- Dvanda gives importance to every compound and final meaning will add all members.
- Dvanda = cojoining compound – Sreshta conjunction Samasa – all inclusive Samasa, Group of Samasa.

b) Aksharaya = Inexhaustible Kala – eternal.

- During Pralayam everything gets resolved and becomes Nonfunctional.
- Bagawan remains in Yoga Nidra being nonfunctional.
- Bagawan doesn't do Srishti / Sthithi. Need not give Karma Phalams to Jiva.
- Jivas in Resolved condition.
- Bagawan and world - nonfunctional.
- Nothing functioning except Kala Tatvam. Function in unmanifest form, because Sanchita Karma Ripening.
Therefore Srishti impossible. If no Kalam, then Srishti will not come. Kala is eternal.
- I am eternal, Unending ever functioning, Kala Tattvam Aham Aksharaha Akshinaha.
- Kalaha = Prasiddah – I need not give meaning because it is well known.
- Kshanam to Chaturyugo – Subdivision of time - beginning from Kshanam – Name of Division of Time – Model to Measure Time – Time required for needle to penetrate leaf of tree / petal of Lotus.
- Prick front + side of petal.
- Time taken to go from front to other side.
- Almost instantaneous. Time gap = Smallest – to Kalpakoti... Kshanadikyah.

- Kalasya api Kalaha = Bagawan
Srotasya Srotram, Manoso...
- Normally Time not destroyed.
- Indestructible time destroyed by Bagawan. Therefore he is called Kalasya api Kalaha.

2nd Meaning :

- Kala Kalaha Bagawan . Lord himself called Kala.

Story :

- Lord Shiva Kicking Yama on chest + Markandeya Embracing Lord Siva + Conquering Yama.

Spiritual Significance :

- Markandeya will have Kala Tatvam as long as he is separate from Shiva.
- Moment he embraces Shiva, Jiva Paramatma Bheda is removed and from Triangular format Markandeya comes to binary format, Paramartika level, Advaita Level. Where Kalam does not exist.
- Kalam exists at Vyavaharika level.
- Kalam is falsified. Destruction of time is falsification of time also.
- In Vichara Sagara, 6 Anaadis.

Kala Definition :

- Chaitanya – Avidya Sambandaha Kalaha.
- At Paramartika level, Avidya Negated. Therefore, Chaitanya – Avidya Sambanda is Negated.
- Therefore Kala is Negated. Therefore Brahman called Kala Kalaha.
- Meditate on Significance of Kala Kalaha.

Why Shankara gives 2nd Meaning?

<u>Verse 30</u>	<u>Verse 33</u>
<u>1st Meaning</u> <ul style="list-style-type: none">- Kalayata Aham- Eternal / inexhaustible Kala.- Not Satisfactory here.	<u>2nd Meaning</u> <ul style="list-style-type: none">- Controller of Kalaha- Beyond Kala- Paramartikaha

- Dhata – Vidata = Distributor of Karma Phala to all Jivas.
- Aham Karma Phalasya Vidata Asmi.
- **3 Finished :**
 - Akshaya, Dhata, Kalaha
 - Dvanda

Vishwato Mukhaha :

- Aham Sarvajyagataha Karma Phala Data Vidata. Sarvajyagataha Vishwatomukaha. Having face turned in all directions. Bagawan has several heads is Symbolic means, Bagawan is Sakshi of all Karmas of all Jivas. Can never keep secret from Bagawan can keep secrets from others.
- Sarva Sakshi – Mental Action, nobody knows. Giving Shapah / blessing to Someone is Karma, which will produce appropriate result, Kahika, Vachika, Manasa, Karma.

Chapter 18 – verse 61 :

Sanskrit Vocal

ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति।
भ्रामयन्सर्वभूतानि यन्त्रारूढानि मायया ॥ १८.६१ ॥

Meaning

The Lord dwells in the hearts of all beings, O Arjuna, causing all beings, by His illusive power, to revolve, as if mounted on a machine.

- Therefore don't do secret mental action also.
- Vishwato Mukhaha Aham Asmi.

Anvaya :

Aksharanam Madhye Aham Dvandaha Asmi
Aham eva Akshaya Kalaha Asmi
Aham Vishwatomukaha Data Asmi

Chapter 10 – Verse 34 :

Sanskrit Vocal

Meaning

मृत्युः सर्वहरश्चाहमुद्धवश्च भविष्यताम्।
कीर्तिः श्रीर्वाक्च नारीणां स्मृतिर्मेधा धृतिः क्षमा ॥ १०.३४ ॥

And I am all-devouring Death, and the prosperity of those who are to be prosperous ; among the feminine qualities (I am) fame, prosperity, speech, memory, intelligence, firmness and forgiveness.

- Mrityu – Lord of Death – Destroyer.

2 types

- Removes our possessions (Money, House....)
- Relative Remover.
- Possessions Remover
- Dandiharaha

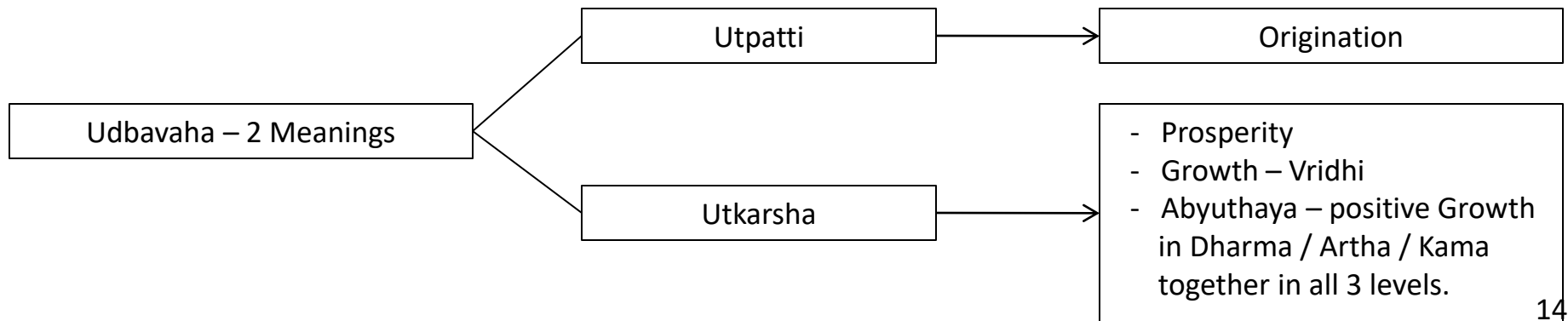
- Prana Haranaha
- Remover of Prana
- Individual remover
- Possessor Remover
- Sarvaharaha Uchyate

- One who is remover of Prana is Uchyate greatest – that Pranahara Mrityu is called Sarvaharaha – Mrityu. Owner himself removed, then his possessions removed.
- Previously, Yama Devata – Meaning No 1 : One of the Devatas – Celestials.
- I am not one of the Devatas but Ishvara himself.

b) Pralaya Sarvaharaha – I am remover of everything during Pralaya.

- Therefore Aham Sarvahara Asmi.
- What is Dis-Satisfaction in 1st Meaning, Because of which Shankara gives 2nd meaning.
- Yama – Remover of all Jivas. Can't be called Sarvaharaha in Total sense.
- Sloka says Sarvaharaha.
- Remover of everything can't be applied absolutely. Not destroyer of other Devatas, Brahma etc.,
- Relatively, (Apekshika) Sarvaharaha only. Bagawan remover of everything including Yama Dharma Raja.
- Yama – relative remover of everything.
- Bagawan – Absolute remover of everything.
- Everything including Yama also. Atyantika Dharma is Bagawan.

c) Udbavaha : Utkarshaha....



- Tat prapti iti hetu cha – I am cause of that growth
- Kesham? Growth of what?
- Not disease problems.

d) Bavishyatam – Bavi Kalyana Naam :

- Future Auspicious thing. Contributing to ones progress.
- Positive things & events which cause progress of individual is Bavishyatam Udbavatam Aham Asi.
- In Puranas – wonderful things personified as Gods + Goddesses.

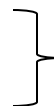
Feature	Personification / Devata / Shakti
1) Knowledge	Saraswati
2) Health	Durga
3) Wealth	Lakshmi

- All require 3 fundamental things :

- Health
- Wealth
- Knowledge

- Personified as Devata / Shakti.

- Keerti - Durga
- Sree - lakshmi
- Vak - Saraswati
- Smrithi - Memory – Retaining power
- Medha - Grasping power



Important for class

- Dritihi → Courage / willpower / confidence.
- Kshama → Patience / endurance power.
- All personified as women.
- These great devatas I am.
- If these Devatas bless a Wee bit...
- Kataksha Veekshanam – sitting + Glance – will give great fulfillment to human being with – Lakshmi – Abasa – Shadow falsely falling on window sill of our house ; we will be rich.
- Not full Shadow / Not Lakshmi – then Ambani, Bill gates...
- If Medhadevi Shadow falls on Tip of finger then can remember entire Gita.
- Great Glories – Kai Mudikam Nyaya. Wee bit falling, World will consider them as blessed. If that Glory you have it is Vibuti of Bagawan.

Anvaya :

Aham Sarvaharaha Mrityu cha Asmi
 Aham Bavishyatam utbavatam cha
 Sambande Sashti don't take Niradharane
 Narinam Madhye Aham Keerthi,
 Sree, Vak, Smriti, Medha, Drithi, Shama cha Asmi.

Chapter 10 – Verse 35 :

Sanskrit Vocal

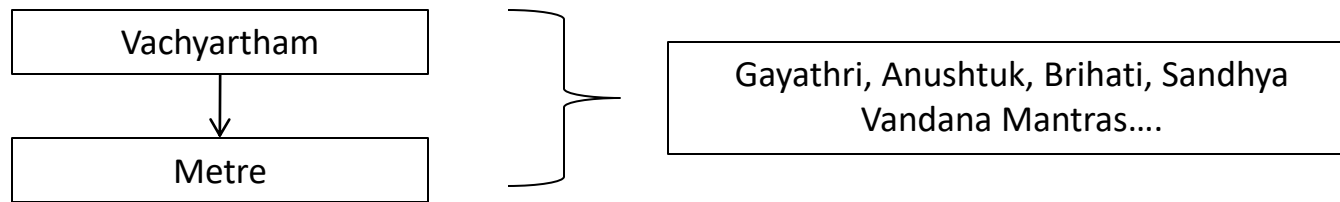
Meaning

बृहत्साम तथा साम्नां गायत्री छन्दसामहम्।
मासानां मार्गशीर्षोऽहमृतूनां कुसुमाकरः ॥ १०.३५ ॥

Among hymns also I am the Brihat Saman ; among metres Gayatri am I ; among months I am parts of December – January (Marga Shirsha) ; among seasons I am the flowery spring.

Bashyam :

- Samnam, Madhye
- Among Sama, I am famous Mantra Brihat Samnam
- Brihat Sama – Avco Vithi me....
- Beginning – Amatre
- 1st study – Tvam iti – Hawa Mahe
- Au O Hitvam → Sama idium (Swami Satsvarupananda – Samavedin)
- Chandasam Madhye – Not Vachyarthā but Lakshyarthā here.
- Vadhyaha – Primary meaning
Vedic Metre – Chandaha
- Here among Mantras set in different metres Gayithri – metre.
- Chandaha = Rig Mantras.
- Lakshyarthā = Mantra Nam Madhye – set to Variety of Metres.



- Gayithri – Rik – Aham Gayitri mantra. Name of Metre and Name of Mantra also.
- Here take Lakshyartham – Gayatri Mantra most sacred essence of Veda.

b) Masanam Marga Sirsha :

- Margashi – Masa – December – 15 to January – 15
- Most sacred for Religious and spiritual practices.

c) Ruthunam Madhye

- 12 months divided into 6 seasons.
- Each season – 2 months – Aham Kusumakara Asmi
- Vasanta = Kusumaha
- Kusuma Akara = Treasure house repository of flowers.
- Season in which flowers are plenty Abundance in flowers.
- Kusuma = Akara / Abode / Repository / Treasure house.

Anvaya :

Tata Samnam Madhye Aham Brihat Sama Asmi.
 Chandasam Madhye – Aham Gayatri Asmi
 Masanam Madhye Aham Margasirsha Asmi
 Rutanam Madhye, Aham Kusuma Karaha Asmi.

Sanskrit Vocal

Meaning

द्यूतं छलयतामस्मि तेजस्तेजस्विनामहम्।
जयोऽस्मि व्यवसायोऽस्मि सत्त्वं सत्त्ववतामहम् ॥ १०.३६ ॥

I am the gambling of the fraudulent ; I am the splendour of the splendid ; I am victory, I am determination (of those who are determined), I am the goodness of the good.

- Dhyutam Chalayatam Asmi



Deceptive – capable of carrying our discrimination away.

- Among those which Blunts discriminative power, Aham Dhyutam – Gambling game.
- When Buddhi stops working, Dharmaputra, embodiment of Dharma, will keep wife as stake .
- Gambling Robs off Discriminative power chalanam – That which carries away – Addiction causing – Temptation causing.

a) Dhyutam – Aksha Devanadu Lambavan

- Devanadhu = Sport / game
- Devate – to play – Gamble



Devanam

- Akshaha = Dice game.

b) Chalayatam – Chalasya Kartrutvam

c) Tejas – Tejas Vinamaham :

- I am Brilliance in Brilliant people.

d) Jaya = Victory of Victorious people.

e) Vyavasaya – in Vyayapyakam

- Industry in industrious

- Effort in Industrious

f) Satvikham – amongst Satvic gunas.

Lecture 335 : Page 257

Chapter 10 – Verse 37 :

Sanskrit Vocal

Meaning

वृष्णीनां वासुदेवोऽस्मि पाण्डवानां धनञ्जयः।
मुनीनामप्यहं व्यासः कवीनामुशना कविः ॥ १०.३७ ॥

Among the Vrishnis I am Vasudeva ; among the
Pandavas, (I am) dhananjaya ; also among the
Munis I am Vyasa ; and among the poets I am
Ushana, the great Seer.

a) Vrishninam – Vasudevaha Asmi

- Among members of Yadava Vamsha, Vasudeva Asmi. Vasudeva Putra, Krishna, I am.

b) Pandavanam – Madhye – Dhananjaya

- I am you yourself.

c) Among Munis, great thinkers, Omniscient ones, great scholars seer Aham Vyasa – Compiler of Bagawad Gita.

d) Kavinaam – Kranta Darshinam

- Not poets – Trikaale Darshinam

- Has penetrating Vision to know past & future – people with insight and farsight. I am Ushana Kavi Shukacharya
Asura Visionary.

Sanskrit Vocal

Meaning

दण्डो दमयतामस्मि नीतिरस्मि जिगीषताम्।
मौनं चैवास्मि गुह्यानां ज्ञानं ज्ञानवतामहम् ॥ १०.३८ ॥

Among punishers I am the Sceptre ; among those who seek victory, I am Statesmanship ; and also among secrets, I am Silence and I am the Knowledge among knowers.

- a) Damayatam → Use different methods of disciplining / Disciplinarians / Mob controllers.
Dialogue, Gift, Danda, Punishment shoot at sight, if not controllable.
- b) Among Jigishatam (Neeti Asmi) → Kings use method for Victory / Success.
Neeti is strategy – Diplomacy to win over others.
- Jethum Khinatham → Present active participle of disservative Sambandha Sashti.
I am diplomacy in great Administrators.
- c) Mounam → Among things which are secrets – not to be known by others, most difficult secret to decipher is silence. When person is silent, don't know intention.
Buddha remained silent when asked about God.

Buddhas Opinion about God silence

God is not there

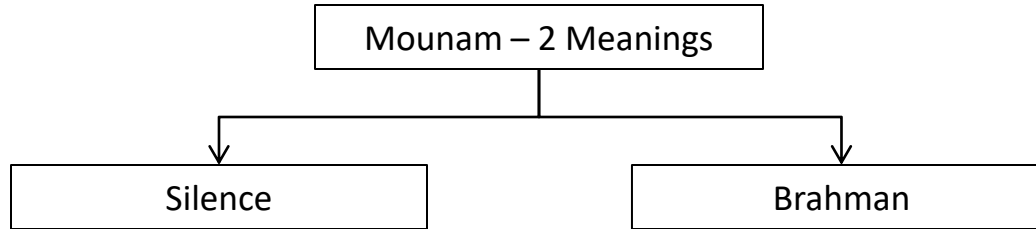
God not describable

You don't deserve an Answer

My Mounam day

- Therefore many Branches of Buddhism came. Each interpreted silence differently.
- Silence = Greatest secret.

- In Mandukya Silence = Turiya Brahman
- Amatrash chaturtaha Aparoksha Anubooti...
- Among greatest secrets, I am Brahman is greatest secret – Raja Vidya Raja Guhyam .. Idam Tu Te Guhyatamam...



d) Jnanam = Jnanavatam...



Guhyam – Nirdharane Sashti

- I am Jnanam = I am wisdom of wise people - Sambande Sashti.
- Vibutis – Verse 20 Starts with Nirguna Mahima – Chit – Consciousness.

Chapter 10 – Verse 39 :

Sanskrit Vocal

यच्चापि सर्वभूतानां बीजं तदहमर्जुन।
न तदस्ति विना यत्स्यान्मया भूतं चराचरम् ॥ १०.३९ ॥

Meaning

And whatsoever is the seed of all beings, that also am I,
O Arjuna ; there is no being, whether moving or
unmoving, that can exist without Me.

a) Yat Chaapi Sarva Butanam – Beejam :

- Source of origination of Sarvabutana – entire creation.
- Tatu Aham Asmi – Ultimate source.

- Brahman alone is the ultimate source.
- In all Upanishads, Brahman is defined as cause of everything.

What is Nature of Brahman?

Chandogyo Upanishad : 6 – 2 – 1

Sanskrit Vocal

सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम् । तद्वैक आहुसदे-
वेदमग्र आसीदेकमेवाद्वितीयं तस्मादसतः सजायत ॥ १ ॥

Transliteration

sad eva, saumya, idam agra AsId ekam evAdvitIyam,
taddhaika AhuH, asad evedam agra AsId ekam evAdvitIyam,
tasmAd asataH sat jAyata 6.2.1

Meaning

In the beginning, my dear, this was pure Being, one, without a second. Some say that in the beginning this was non-being alone, one, without a second ; and from that Asat, the Sat was born.

- Pure Existence alone was there.
- Creation arrived only in Nama + Rupa.
- Creation = Nama Rupa + Borrowed existence from Brahman.
- Akasha came as Nama Rupa, existence it borrowed from Brahma.

Panchadasi 2nd Chapter :

- Akasha → Borrows existence from Brahman
- Vayu → Borrows existence from Brahman + Shabda from Space.
- Agni → Borrows existence from Brahman + Shabda from Space + Sparsha from Vayu.

- All have existence borrowed from Brahman.
- Existence in pure form available everywhere.
- Tatu Sat Brahman Aham eva Arjuna.

Dakshina Murthy Stotram : Verse 3

Sanskrit Vocal

यस्यैव स्फुरणं सदात्मकं असत्कल्पार्थकं भासते
साक्षात्तत्त्वमसीति वेदवचसा यो बोधयत्याश्रितान्।
यत्साक्षात्करणाद्भवेन्न पुनरावृत्तिर्भवांभोनिधौ
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥

Transliteration

yasyaiva sphuraNa m sadA tmaka m
asa t-kalpArthakam bhAsa te
sAkshAt-ta t-tva m-asIti veda-va ca sA
yo bodha yaty-ASritAn |
yat-sAkshAt-karaNAd-bhaven-na
puna r-Avrittir-bhavAm-bho-nidhau
tasmai SrI gurumUrtaye na ma ida m

Meaning

The one whose manifestations – which are themselves nothing but the Reality – appear as the objects of the world; who imparts to those who have surrendered to Him, direct enlightenment, through the vedic commandment ‘that you are’, and after the direct experience of which there is no more any return to the ‘ocean’ of worldly existence..., to Him, the divine teacher, Srl dakshinamurti, is is this salutation.

- Chit + Sat Mahima for Uttama Adhikari – for Madhyama Adhikaris all other Glories Prakarana Upasamharam – conclusion list endless – Essence of Vibhuti list – Sankshepa – Nothing exists without me is my glory.
- Nastika – Says Bagawan Nasti
- Nasti says Asti – Asti of Nastika I am.

Na Chara – Acharam :

- No living being or inert entity.
- No moving living being or nonliving – Nonmoving.
- No sentient or insentient being which can exist without my blessing.

What type of Me?

- Maya bina is pure existence.
- Without my lending Existence, Yatu Syad Bavet, can't exist / Survive .
- Maya Aparkrishtam – Separated, when anything is separated from me = Parityaktam.
- Whatever is deserted, Separated by me, Niratmakam Shunyam Tatu Syat, that object will be without content = Shunyam Syat.
- Yatu Maya Apakrishtam Parityaktam Bavati.
- Tatu Niratmakam Shunyam Syat, it can't exist.
- If Gold withdraws from Ornament, it becomes Shunyam.
- What is essence of Vibuti Yoga.
- Madatmakam Sarvam Syat everything has got me as its very content, essence.
- I am eka sara Nitya Satyam – Antaryami – (Mundak Upanishad) of everything.
- Entire creation if put in cosmic mixi..., crushed, what is the juice that falls?
- Juice is, “Sat chit Ananda” Rasah.

असद् वा इदमग्रासीत् । ततो वै सद्जायत ।
 तदात्मानं स्वयमकुरुत । तस्मात् तत् सुकृतमुच्यत इति ।
 यद् वै तत् सुकृतम् । रसो वै सः । रसं ह्येवायं लब्ध्वा
 नन्दीं भवति । को ह्येवान्यात् कः प्राण्यात् । यदेष
 आकाश आनन्दो न स्यात् । एष ह्येवाऽनन्दयाति ।
 यदा ह्येवैष एतस्मिन्नदृश्येऽनात्म्येऽनिरुक्तेऽनिलयनेऽभयं
 प्रतिष्ठां विन्दते । अथ सोऽभयं गतो भवति । यदा ह्येवैष
 एतस्मिन्नुदरमन्तरं कुरुते । अथ तस्य भयं भवति ।
 तत्त्वेव भयं विदुषोऽमन्वानस्य । तदप्येष श्लोको भवति ।

asadva idamagra asit.h . tato vai sadajayata .
 tadatmana{\m+} svayamakuruta .
 tasmattatsukritamuchyata iti .

yadvai tat.h sukritam.h . raso vai sah .
 rasa{\m+} hyevayam labdhva.a.anandi bhavati . ko hyevanyatkah
 pranyat.h . yadesha akasha anando na syat.h .
 esha hyeva.a.anandayati .

yada hyevaisha etasminnadrishye.anatmye.anirukte.anilayane.abhayam
 \medskip
 pratishtham vindate . atha so.abhayam gato bhavati .
 yada hyevaisha etasminnudaramantaram kurute .
 atha tasya bhayam bhavati . tatveva bhayam vidusho.amanvanasya .
 tadapyesha shloko bhavati .. 1.

Meaning

“In the beginning all this was non—existent. From it was born what exists. That created Itself by Itself; therefore It is called the self—made.” That which is Self—made is flavour; for truly, on obtaining the flavour one becomes blissful. Who could direct the prana and the apana if this Bliss did not exist in the akasa? Brahman verily exists because It alone bestows bliss. When a man finds fearless support in That which is invisible, incorporeal, indefinable and supportless, he has then obtained fearlessness. If he makes the slightest differentiation in It, there is fear for him. That becomes fear for the knower who does not reflect.

- Brahman will be the Rasa.
- What will be the left over? Chakkai??
- Without value of its own? Nama Rupa....
- Brahman is Value of creation. Vibhuti list over.

Chapter 10 – Verse 40 :

Sanskrit Vocal

नान्तोऽस्ति मम दिव्यानां विभूतीनां परन्तप।
एष तूद्देशतः प्रोक्तो विभूतेर्विस्तरो मया ॥ १०.४० ॥

Meaning

There is no end to My Divine Glories, O Paratapa ; but ;
this is but a brief statement by Me of the particulars
of My Divine Glories.

- a) Mama divyanam Vibutinam → My Extraordinary glory
Supernatural.
- b) Vistaraha → Manifestation, expression
- c) Antah Nasti → No end / Limit
Can't give complete list.
- d) Parantapa → Arjuna
 - Paraha → Shatruhu – Enemy
 - Tapaha → Scorcherer / Destroyer.
- Yastha → Measurement, limit, this much, இவ்வளவு
- For Isvara is glories – not possible to enumerate – can't be known by anyone.
- Kai Mudikam Nyaya.

Why ?

- Sarvatmana → Because Ishvara is content of everything in creation – every Ant / Mosquito...
- To know Ishvara is to know everything.
- Creation is infinite Vyavaharically therefore can't enlist.

What did Krishna do in Verse 20 – 39?

- Gave sample list – Uthadeshtaha illustration – Based on that list make your own list.
- Noble prize winners work described in a box in the newspaper – In one cell, how life is transferred – partially known now & get noble prize.
- Information transfer without mouth is the Lord.
- During Big Bang, Mass of energy symmetrical, can't differentiate one are from another.
- $10^{-11} = 0.000 \dots 11 \text{ Zero \& } 1$
- Symmetry of man of energy is disturbed became assymetrical – Asamyam.

Sankhya :

- Samyam = Guna Vaishamyam Symmetry.
- Samyam Symmetry, Equilibrium Disturbance... is broken, Particles come out... energy becomes particles.

How spontaneously it happened?

- Ishvaras Vibuti... is spontaneous Disturbance of equation in Sankhya.
- **Vedanta** : Ishvara gave blessing to matter with chidabasa according to law of Karma...
- Noble prize – Glory of Lord.

यद्यद्विभूतिमत्सत्त्वं श्रीमदूर्जितमेव वा।
तत्तदेवावगच्छ त्वं मम तेजोऽंशसंभवम् ॥ १०.४१ ॥

Whatever that is glorious, prosperous or powerful in any being, that know you to be a manifestation of a part of My splendour.

How to make list of Vibuti?

- In the world, where ever you travel inside or outside... whatever object / living being has extraordinary glory.
- Vastu – entity – living / nonliving.
- Non entity – Srimathu – Sree = Lakshmi abundance, richness, California Redwood tall trees, can pass through.

a) Durjitam – Utsva Upetham (energy / power) :

- Sun – gives light to earth for millions of years!
- Horse power... / Lamp power / Ashwa – Viswa Upasana...
- Brhardanyaka Upanisad starts with the power of the Horse – Ishvara Vibhuti... every such object.

b) Tvam Avagacha – Janiti – Recognise

c) Mama Tejosa Sambavan :

- To be born out of a portion of my splendour, part of my Brilliance / Glory of Lord.
 - Infinite world originates from a part of Ishvara.
 - Ishvara = Ocean
 - World = Bubble
- } – Atma Bodha
- This Analysis / Analytical Methods will never give total picture.

- Sava Seshana



Incomplete by previous method.

- Can write 20 verses ... will never get total satisfaction.
- There is another method by which you cover everything.
- I am going to tell my glory in totality – entirety in alternative method.

Chapter 10 – Verse 42 :

Sanskrit Vocal

Meaning

अथवा बहूनैतेन किं ज्ञातेन तवार्जुन।
विष्टम्याहमिदं कृत्स्नमेकांशेन स्थितो जगत् ॥ १०.४२ ॥

But, of what avail to thee is the knowledge of all these details, O Arjuna? I exist, supporting this whole “world” by one part of Myself.

New Method :

- Bagawan is content of wonderful things of creation.
- Instead of seeing Bagawan as content of everything, learn to look at Bagawan as Eka Adhishtanam of everything.
- Instead of water in every bubble, wave, froth, river, lake, ocean, say all Rivers, forth, bubble are in water.

Old Method	New Method
- Bagawan is in every object	- All objects are in Bagawan

a) Vishtabya – Viseshaha Stambatvam Dridhe Kritva Vishataha :

- Completely supporting everything, meaning – existence also... Stambanam = Dridam Krutva...
- Desk supports book partially.
- Therefore desk doesn't lend existence to book.
- Remove Desk – Book exists.
- Bagawan supports world and lends existence to world. Visishtaha Stambanam Krutva.
- Idam Krisnam Jagat...Entire universe supported by me.
- How you lend support?with one part.

b) Ekam Amshena Yeka Padena, with one quarter.

- Sarvabuta Svampena – as content, essence of every being.
- One waker supporting entire Dream world.
- Iti – etat – Sruti Mantra.

Purusha Sukhtam : Chapter 1 – Verse 3 :

Transliteration

**ëthā-vā-nasya mahimā | athō-jyā-yā-gash-cha pū-ru-shah(a)
pāthō-sya vishvā bütāni | tri-pā-das-yām ritam-divi 1-3**

Meaning

*This Purusha is much greater,
Than all his greatness in what all we see,
And all that we see in this universe is but his quarter,
And the rest three quarters which is beyond destruction,
Is safely in the worlds beyond.*

- Pada = ¼
- World occupies ¼ of God. Padosya Vishwa butani Tripadasya Amrutam divi.
- 3 Padas – Nirguna Brahman.
- 1 Pada – Saguna Prapancha
- Supporting Universe I as Vishwadhara.

Previous Description	Final Description
Bagawan is in every object	Everything in Bagawan

